DOCUMENT RESUME

ED 319 548 RC 017 520

AUTHOR	Fox, Sandra J.
TITLE	Native American Curriculum: Primary, Intermediate, Junior High, High School.
SPONS AGENCY	North Dakota State Dept. of Public Instruction, Bismarck.
PUB DATE	89
NOTE	184p.; Some photos may not reproduce well.
AVAILABLE FROM	North Dakota Department of Public Instruction, State Capitol, 9th Floor, 600 E. Boulevard Avenue, Bismarck, ND 58505-0440 (Free while supplies last).
PUB TYPE	Guides - Classroom Use - Guides (For Teachers) (052)
EDRS PRICE	MF01/PC08 Plus Postage.
DESCRIPTORS	*American Indian Culture; *American Indian History; *American Indian Literature; American Indian Studies; *Cultural Education; Curriculum Design; Elementary Secondary Education; Tribes
IDENTIFIERS	*North Dakota

ABSTRACT

These four books provide curricular materials for the study of North Dakota Indians at primary through high school levels. Issued on the occasion of the North Dakota centennial, they provide information about Indians that can be integrated into the school curriculum. The books at all levels begin with study of the centennial logo, pictured on the cover of each booklet. The primary book also offers suggestions about related materials in basal readers used in North Dakota, and cites resources concerning Indian songs, food, and crafts. The intermediate book examines Indian history, creation stories, tribal groups, Indian leaders, history of North Dakota reservations, and Indian song, music, and dance. The junior high school book includes material similar to the intermediate level, but also examines Indian medicines of North Dakota and provides a list of North Dakota Indians in science. The senior high school book examines North Dakota Indian reservations, the North Dakota Indian Affairs Commission, the political status of North Dakota reservations, the issue of Indian sovereignty, tribal governments, and a history of reservations in North Dakota. It includes excerpts from historical documents relating to North Dakota Indians, songs and stories, and science units on Indians cultivation of corn and use of trees. The four books contain numerous pictures and photos. They also contain bibliographies amounting to about 350 items for further reading by both students and teachers. (DHP)

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Native American Curriculum

PRIMARY

North
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Native American Curriculum

PRIMARY LEVEL

Sandra J. Fox

A Centennial Project of the
North Dakota Department of Public Instruction
and the
Center for Teaching and Learning, University of North Dakota,
with support from the
North Dakota Centennial Commission,
Exxon Foundation, and
Mountain West Equity Center

Grand Forks, North Dakota
1989

Acknowledgments

Permission to reprint material from the following sources is gratefully acknowledged:

"The Forgotten Ear of Corn," and "The Rabbit and the Elk," from *Myths and Legends of the Sioux* (1974), by Marie L. McLaughlin, Tumbleweed Press, Bismarck, ND.

"Cradle Song," collected by Frances Densmore, from *Literature of the American Indian* (n.d.), edited by Thomas Sanders and Walter W. Peek, Glencoe Press, Mission Hills, CA.

"Whose Track Is It?" collected by Frances Densmore, from *Mandan and Hidatsa Music* (1923), Washington, D.C.: Smithsonian Institution Bureau of American Ethnology Bulletin 80.

Photographs of David Gipp, Mr. and Mrs. Cornelius Grant, Alvina Alberts and Dr. Angelita Felix, and Rose Kills Spotted from Harriett Skye, originally from Standing Rock Reservation.

Photographs of children from Four Winds School, Charles W. Guthrie, principal; White Shield School, Ron Hauf, principal; Turtle Mountain Community School, Jerome Woody, assistant principal; Twin Buttes School, Clifford J. Fox, principal; and Ojibwa Indian School, Sr. Judith Emge, principal.

Photograph of grandmothers from "1986 A Aht Assuutaaka', White Shield Calendar," White Shield School, Roseglen, ND.

Photograph of Mrs. Cree, Dunseith, by Christopher Martin, North Dakota Council on the Arts, Fargo, ND.

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GEORGE A. SINNER
GOVERNOR

State of North Dakota
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BISMARCK, NORTH DAKOTA 58505
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NORTH DAKOTA
CENTENNIAL

January 17, 1989

Ms. Mary McDonnell Harris, Dean
Center for Teaching and Learning
University of North Dakota
Box 8151, University Station
Grand Forks, ND 58202

Dear Dean Harris:

I am pleased to endorse the Native American Studies Curriculum as a North Dakota Centennial Project.

As I indicated in my State of the State Address, the North Dakota Blue Book indicates that long before statehood, there lived on these prairies a noble, native people.

Distinct Indian groups were here when the first white explorers arrived. They were the Dakota or Lakota nation, Chippewa (or Ojibwa), Assiniboine, Cheyenne, Mandan, Hidatsa, and Arikara. Later arrivals included groups of Cree, Blackfeet, and Crow who frequented western buffalo ranges.

Contact between the Indians and the Euro-Americans was largely peaceful. But in many ways the arrival of the white man brought controversy and tragedy. The Indian people experienced hardship, and good things in their lives were forever changed, some were lost.

We struggle yet to share the good things of the American dream with our Native American predecessors, now our fellow citizens.

I wish you every success with your Centennial Project.

Sincerely,

George A. Sinner

George A. Sinner
Governor

GAS:CMS:dmj

North Dakota Centennial Commission

S.F. "BUCKSHOT" HOFFNER, EXEC. DIR.
2204 EAST BROADWAY • BISMARCK, ND 58501 • PHONE: 701-224-2589

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854-3861

10 January 1989

Mary McDonnell Harris, Dean
Center For Teaching and Learning
University of North Dakota
Box 8151, University Station
Grand Forks, ND 58202

Dear Dean Harris:

The North Dakota Centennial Commission is proud to assist with the Indian Studies Curriculum as part of the celebration of the state Centennial in 1989. Very early in the Centennial planning process, commission members and the Centennial staff recognized the need for projects which contribute to a better understanding of the state's cultural heritage.

This curriculum project, funded in part with a $30,000 grant from the Centennial Legacies Grant Program, is an excellent example of that.

Native American culture pre-dates North Dakota statehood. The Centennial celebration would be incomplete without recognizing that a culture flourished here long before the arrival of Euro-Americans. It is also important to know that Native American culture has survived the last 100 years and continues today.

It is my hope that the Indian Studies Curriculum will provide a method for North Dakota's young people to acquire a better understanding of Native American culture, which in turn may lead to the resolution of problems and the removal of barriers.

Best wishes for the distribution and use of this curriculum as we celebrate the anniversary of 100 years of statehood.

Sincerely,

Buckshot Hoffner

S. F. "Buckshot" Hoffner, Executive Director
NORTH DAKOTA CENTENNIAL COMMISSION

SFH/dn

STATE OF NORTH DAKOTA

Department of Public Instruction

Dr. Wayne G. Sanstead, Superintendent (701)224-2260

January 17, 1989

Dear Colleagues,

The Department of Public Instruction is charged with technical assistance to all North Dakota schools regarding needs of Native Americans and other ethnic groups. No occasion is better suited to celebration of ethnic heritage than the North Dakota Centennial!

The Department is proud to join with the Center for Teaching and Learning in bringing the teachers and students of the state this Native American curriculum. We request that all students in North Dakota use it on April 5, 1989, Native American Recognition Day. The first lesson at each of the four levels of the curriculum focuses on the Native American Centennial logo and is planned for use on this day, but you may choose to augment it with materials from other lessons. We hope that many of you will expand this one day of statewide Native American Recognition to ongoing study of the contribution of North Dakota Indians.

The value of the work of the many individuals who have contributed to this curriculum depends on the educators of the state. We count on you to use this curriculum during the Centennial and to continue to work with us in celebrating and exploring the multicultural potential of North Dakota.

Sincerely,

Wayne G. Sanstead

DR. WAYNE G. SANSTEAD
Superintendent

BISMARCK, NORTH DAKOTA 58505

UNIVERSITY OF UND NORTH DAKOTA

CENTER FOR TEACHING AND LEARNING
BOX 8158, UNIVERSITY STATION
GRAND FORKS, NORTH DAKOTA 58202

January 15, 1989

Dear Colleagues,

The Center for Teaching and Learning has as one of its founding goals the support of learning communities, and especially of learning communities that include Native Americans. We are honored by the opportunity to serve with the North Dakota Department of Public Instruction as sponsors of this Native American Curriculum for North Dakota schools. We hope that it will contribute to the pride of Native American students in their heritage and to the appreciation of all students for the contributions of Native Americans.

While many individuals assisted in development of the curriculum, Dr. Sandra Fox is the one most responsible for our ability of present it to you. Dr. Fox is a member of the Oglala Sioux and a former teacher in Des Lacs, North Dakota. She currently lives in Washington, D.C., and helps a group of Bureau of Indian Affairs schools to implement whole language approaches. Writing a Native American curriculum for North Dakota schoolchildren is a lifelong dream for Dr. Fox. Her vision and enthusiasm brought the curriculum to life.

The integrated, whole language approach to curriculum selected by Dr. Fox illustrates the commitment of the Center for Teaching and Learning to interdisciplinary learning. We hope that teachers and every level and of every subject will find in this material linkages to their current curriculum. We hope that you will be inspired to seek additional resources, to invite resource persons to your classrooms, and to use this material as a starting point for exploration of Native American culture and people in the past and present.

Sincerely

Mary McDonnell Harris

Mary McDonnell Harris, Dean

Introduction

The primary level of the Native American Curriculum, planned for use in kindergarten through grade 3, introduces children to information which will help them to interpret the Native American Centennial logo. In addition, the curriculum provides information about Indian people of North Dakota which can be integrated into the present school curriculum in language arts, social studies, art, and music. Much of the curriculum is correlated to stories found in basal readers.

Before the curriculum was developed, the major basal reading series in use in North Dakota schools were reviewed to determine what selections about Native Americans they present. In the basal reading series for primary children, there are Native American selections of the following types and themes:

1) stories of modern Indian children,
2) stories of Indian grandmothers,
3) Indian legends,
4) Indian songs,
5) Indian arts,
6) Indian recipes and information about foods contributed by Indian people. The units in this curriculum have been developed to offer pertinent information about the Indian people of North Dakota for each of these themes and to highlight aspects of the Indian cultures featured in the Native American Centennial logo for North Dakota.

The curriculum uses an integrated, whole language approach. Its teaching suggestions include reading, writing, speaking, and listening activities for each theme. It is intended to augment material already in the curriculum and especially in the reading curriculum. You are encouraged to expand basal reader and other current material with relevant information about Indians of North Dakota and with reading, writing, listening, speaking, and hands-on activities appropriate for your children. For more information about the whole language approach, refer to the following resources:

Goodman, Ken. *What's Whole in Whole Language*. Portsmouth, NH: Heinemann, 1986.

Lowry, Ethel J., ed. "Integrating the Communication Skills," in *The Answer Book: A Guide to Literacy in Reading, Language Arts and Mathematics*. Bismarck: Department of Public Instruction, The State of North Dakota, 1988.

Newman, Judith, M., ed. *Whole Language: Theory in Use*. Portsmouth, NH: Heinemann, 1985.

Weaver, Constance. *Reading Process and Practice: From Socio-Psycholinguists to Whole Language*. Portsmouth, NH: Heinemann, 1988.

The first unit, the Native American Centennial Logo, should be used first, as it is central to the entire curriculum. The subsequent units focus on Indian grandmothers as a recurrent and important theme in Indian cultures of North Dakota. Young children in most cultures are interested in the topic of grandmothers. You can use some or all of the units as you choose. You might wish to check first the Curriculum Integration section of each unit to see if they relate directly to selections in a basal reading series you use. Some pages of the curriculum can be xeroxed for use by students.

It is with great enthusiasm that this Native American Curriculum is offered to the schools and students in North Dakota this Centennial year. The information included herein is just a small part of the extremely interesting story of the Native American people in this state. We hope that it will spark an interest so that teachers and students will want to learn more about the original people of North Dakota.

Sandra J. Fox
January, 1989

Unit I

Native American Centennial Logo

Introductory Information

The Native American Centennial Logo was designed by a group of Indian people from North Dakota reservations. It tells us about things which have been important to the Indian people of North Dakota.

Curriculum Integration

Information on the Indian people of North Dakota is presented in the "Indian People of North Dakota" unit and in the "Indian Grandmothers" unit. In addition, aspects of North Dakota Indian cultures depicted in the centennial logo have been integrated into the following units in the curriculum:

Indian Legend and Song
Indian Art
Indian Food

Activities

On page 2 is an explanation of the North Dakota Native American Centennial Logo. On page 3 is a black and white picture of the centennial logo to be colored by the students. A colored logo is on the cover of this book. A legend about Indian people and corn appears on page 4.

Do some or all of the following activities:

1. Have the students brainstorm all the things they see in the logo to make a list for the chalkboard.
2. Have the students listen to a presentation by the teacher who explains what the various items in the logo mean.
3. Have the students color the logo as it is on the cover of this booklet.
4. Have the students practice reading the list of things they see in the logo.
5. Have the students label the parts of the logo on another black and white copy of it.
6. Have the students listen to the legend, "The Forgotten Ear of Corn."
7. Have the students discuss the legend and how it helps to describe the way Indian people feel about corn and other things that come from the land.
8. As a language experience story, have the students describe the logo for the teacher to write on the board. Have the students copy the description to be placed with their colored pictures of the logo.

Resources

Fenelon, James. *Native American Centennial Logo, 1889-1989, North Dakota.* Pamphlet available from Mary Louise Defender Wilson.

Native American Centennial Logo

The Native American logo for the North Dakota Centennial represents several ideas. The logo is to remind Indian people of the things which have been important in their heritage and to let others know about the Indian way of life.

The Indian people of North Dakota relied upon the buffalo and the corn for food. Therefore, the logo includes a picture of corn and a buffalo skull.

The Indian people of North Dakota are thankful for the sun, moon and the earth which help to provide food and other items necessary for life. Therefore, the logo includes a representation of the moon, the sun and its rays, water and two buttes of land which represent the earth.

The Indian people of North Dakota have always sung songs, especially songs in praise for the gifts of life. Indian people still sing songs today. Therefore, the logo includes a picture of a man with a drum which is used to accompany the songs.

The Indian people of North Dakota are a spiritual people who believe in peace and friendship. Therefore, the logo includes a buffalo skull which is a sacred object, and two peace pipes surround it.

Logo Designed by: Wallace "Butch" Thunderhawk, Jr. — Standing Rock

Ideas for Logo Contributed by:
Catherine Fox Harmon, Fort Berthold
Pemina Yellow Bird, Fort Berthold
Charles Gourneau, Turtle Mountain

Logo Described by: Mary Louise Defender Wilson — Standing Rock

North
Dakota
CENTENNIAL

The Forgotten Ear of Corn

An Indian woman was once gathering corn from the field to store away for the winter. She passed from stalk to stalk, tearing off the ears and dropping them into a deerskin robe. When all was gathered she started to go, when she heard a faint voice, like a child's crying and calling:
"Oh, do not leave me! Do not go away without me."

The woman was astonished. "What child can that be?" she asked herself.
"What baby can be lost in the cornfield?"

She set down the robe in which she had tied up her corn, and went back to search; but she found nothing.

As she started away she head the voice again:
"Oh, do not leave me. Do not go away without me."

She searched for a long time. At last in one corner of the field, hidden under the leaves of the stalks, she found one little ear of corn. It was what had been crying, and this is why all Indian women have since gathered their corn crop very carefully, so that even the smallest kernel of the important food will not be neglected or wasted.

From McLaughlin, Marie L. *Myths and Legends of the Sioux*. Bismarck: Bismarck Tribune, 1916; Tumbleweed Press, 1974.

Unit II

Indian People of North Dakota

A. Tribal Groups in North Dakota

Introductory Information

There are approximately 30,000 Indian people living in North Dakota. They live in many of the towns and cities of North Dakota but, mostly, they live on four reservations in the state. There are two reservations where Sioux Indians live, Devils Lake at Fort Totten and Standing Rock at Fort Yates. Three tribes, the Mandan, Hidatsa and Arikara, live on the Fort Berthold Reservation, New Town. Chippewa (Ojibwa) Indians live on the Turtle Mountain Reservation, Belcourt. A group of Chippewa also live near Trenton.

Curriculum Integration

Your basal reading series may have one of the following or other selections which are stories about American Indians in modern times.

Nannabah's Friend
The Once a Year Day
In My Mother's House
Fun for Maria
Child of the Navajos
Kevin Cloud
Benny's Flag
Natsook
Stone Fox
Blue Wings Flying

If your students have read or will read one of these selections, use it as an introduction to this unit. Explain that there are many different tribes of American Indians and that the class will be focusing on the Indian people of North Dakota.

Activities

On page 5 are pictures of some Indian people of North Dakota.

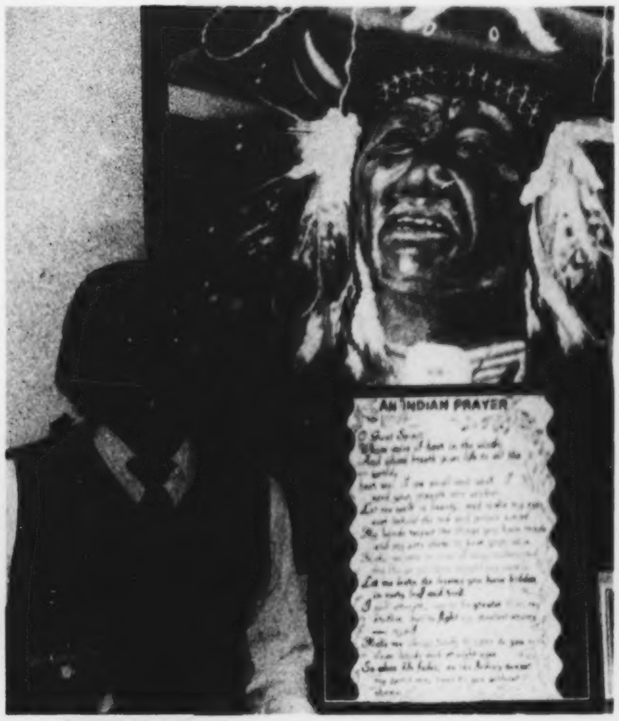
Do some or all of the following activities:

1. Have the students listen to a presentation by the teacher from the introductory information.
2. Have the students practice saying the names of the tribes.
3. Have the students write the names of the tribes in North Dakota.
4. Have the students look at the pictures and read or listen to the captions under the pictures of Indian people of North Dakota.
5. Have the students tell about Indian people they know, their tribes and what they do.
6. Have the students listen to a presentation by an Indian person who tells about him or herself and his or her tribe.

Resources

Schneider, Mary Jane. *North Dakota Indians*. Dubuque: Kendall/Hunt, 1986.

Some Indian People of North Dakota



David Gipp is a Sioux Indian from the Standing Rock Reservation. He is the director of the United Tribes Technical College in Bismarck.

Mr. and Mrs. Cornelius Grant are Chippewa Indians from the Turtle Mountain Reservation. They live in Bismarck where Mr. Grant works for the government.

This is Alvina Alberts, a Sioux Indian from Fort Totten, and Dr. Angelita Felix, an Arikara Indian from Fort Berthold. Mrs. Alberts has worked hard to help start programs to help the people on her reservation. Dr. Felix works with the schools on the Fort Berthold Reservation.

Unit II

Indian People of North Dakota

B. Indian Children of North Dakota

Introductory Information

Indian children of North Dakota may look different from children in other groups. They usually have dark skin, hair and eyes. But, sometimes they have blue eyes and are almost blonde. Like other children, Indian children are tall, medium or short. Some have freckles. Some have dimples. Indian children are the same as other children in North Dakota in many ways. They like to watch cartoons; they like to go to school and attend birthday parties. They also do things that are from their Indian culture, such as dancing at powwows.

Curriculum Integration

Refer to the selections from basal reading series cited in *A. Tribal Groups in North Dakota*. The selections are about American Indians today, and they focus on Indian children from different American Indian tribes. If your students have read or will read one of these selections, use it as an introduction to this unit. Explain to the students that they will be focusing on Indian children of North Dakota.

Activities

On page 8 are pictures of some Indian children of North Dakota.

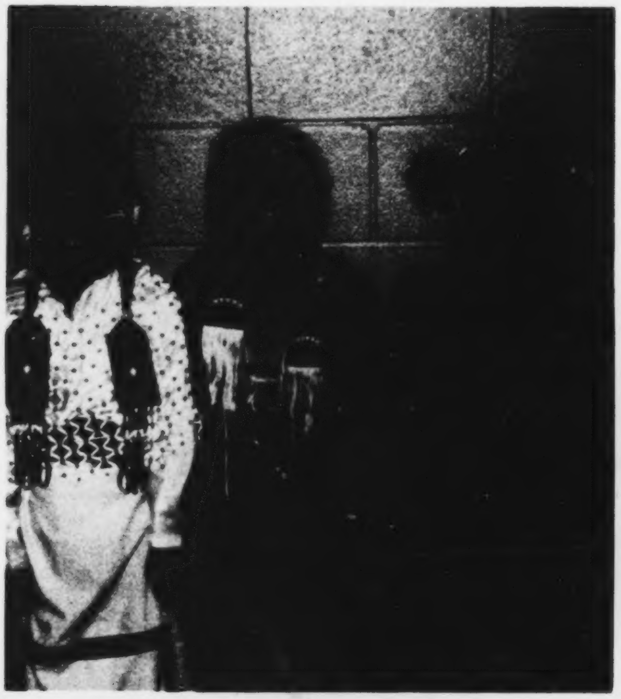
Do some or all of the following activities.

1. Have the students look at the pictures and read or listen to the captions under the pictures of Indian children of North Dakota.
2. Have the students listen to a presentation by the teacher based upon the introductory information.
3. Have the students compare the pictures of Indian students with a picture of their class.
4. Have the students discuss what the words "same" and "different" mean and what they mean here.
5. Have the students write the name of their own school and the names of the schools of the Indian students pictured.

Resources

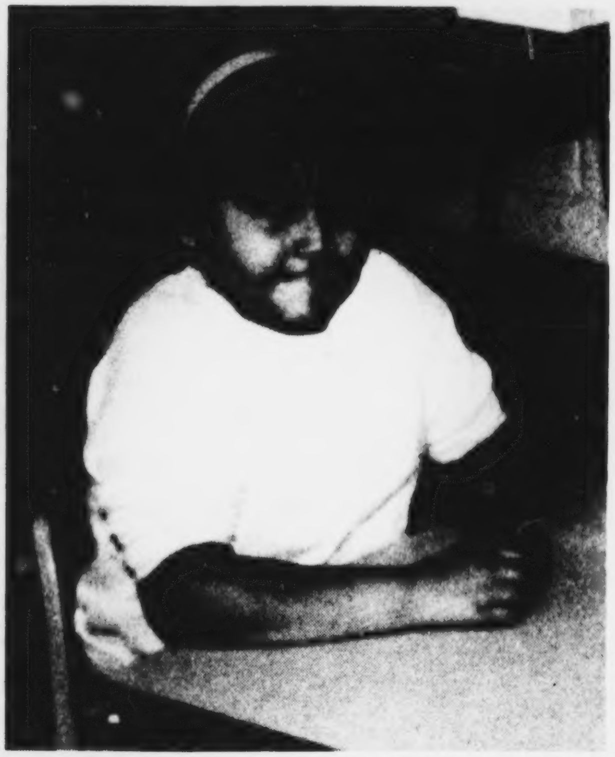
Bales, Carol Ann. *Kevin Cloud; Chippewa Boy in the City*. Chicago: Reilly & Lee Books, 1972.
Young, Biloine W., and Wilson, Mary. *Jennie Redbird Finds Her Friends*. Indpendence: Independence Press, 1973.
Webster, Loraine, and Two Hawk, Evelyn. *Hokshila and Winona Series*. Vermillion: University of South Dakota Press, 1972.

Some Indian Children of North Dakota



Students at Four Winds School, Fort Totten, dressed up for a school powwow.

Here are Ashley Parisien, Brandon Laducer and Jennifer Trottier from Turtle Mountain Community School in Belcourt, North Dakota.



Desiree Mongram of the White Shield School, Fort Berthold Reservation.

Sunshine Archambault, Chad Conica and Christopher Harrison of Standing Rock Community School in Fort Yates.

Unit III

Indian Grandmothers

A. Indian Grandmothers of North Dakota

Introductory Information

Grandparents are very special to Indian children. They are very kind to their grandchildren and to other children. Indian grandmothers often tell stories, sing songs, make good things to eat, and make pretty things for people.

Curriculum Integration

Your basal reading series may have one of the following or other selections which include Indian grandmothers.

Annie and the Old One
My Grandmother Tells Me
Morning Arrow
Along Sandy Trails

If your students have read or will read one of these selections, use it as an introduction to this unit. Explain to the children that they will be learning more about Indian grandmothers of North Dakota.

Activities

On page 10 are pictures of some Indian grandmothers from North Dakota.

Do some or all of the following activities:

1. Have the students brainstorm a list of words they relate to grandmothers to be put on the board.
2. Have the students look at the pictures and listen to or read the captions under the pictures of Indian grandmothers.
3. Have the students listen to a presentation by the teacher from the introductory information.
4. Have the students tell the others about their own grandmothers or grandmothers they know and the special things they do.
5. Have the students read the word list they brainstormed in activity 1.
6. Have the students or teacher write a sentence or paragraph about students' grandmothers or grandmothers they know using words from the word list.

Resources

Miles, Miska. *Annie and the Old One*. Boston: Little, Brown; 1971.
Dodge, Nanabah Chee. *Morning Arrow*. New York: Lothrop, 1975.
"She Wears Good Shoes," *North Dakota Teacher*, April 1988.

Some Indian Grandmothers From North Dakota

This grandmother is a Sioux Indian from the Standing Rock Reservation. Her name is Mrs. Rose Kills Spotted. She is dressed in her Indian outfit for a powwow.

These grandmothers are Arikara Indians from the White Shield community of the Fort Berthold Reservation. They are left to right, front: Elizabeth Burdell and Florence White; middle: Pearl Howard and Margaret Breuer (named North Dakota Mother of the Year in 1958 and received a special award from the National Education Association in 1988 because she had been a schoolteacher for more than 50 years); top: Martina Ross.

Mrs. Marion Chaske was a Fort Totten grandmother respected for her skill in making traditional crafts. Her children and grandchildren love to play basketball.

Unit III

Indian Grandmothers

B. Names for Indian Grandmothers in North Dakota

Introductory Information

Indian grandmothers may be called "Grandma" in the various languages of the Indian people of North Dakota. For example, the Sioux people call grandma *conchee*. The Hidatsa word for grandma is *magoó*. The Chippewa-Cree word for grandma is *coócum* (hard c sounds). The same *oo* sound is in all three words, *oo* like in *balloon*.

Curriculum Integration

Refer to the selections from basal reading series cited in *A. Indian Grandmothers of North Dakota*. The selections each include an Indian grandmother. If your students have read or will read one of these selections, it can serve as an introduction to this unit. Explain that Indian tribes have different languages and the students will be learning some Indian words for grandmother from North Dakota tribes.

Activities

On page 12 are some Indian words which mean grandmother (grandma) in the languages of North Dakota Indian people.

Do some or all of the following activities:

1. Have the students tell what they call their grandmas.
2. Have the students listen to the teacher pronouncing the Indian grandma words.
3. Have the students read the grandmother words.
4. Have the students practice saying the grandma words.
5. Have the students write the grandmother words in lower case letters.
6. Have the students draw a picture of a grandmother and label it with their favorite Indian grandmother word.

Resources

For information on Indian words, contact bilingual programs at Indian schools:

Mr. Sam La Rocque, Bilingual Program, Turtle Mountain Community School, Belcourt, ND (701) 477-6471
Mr. Joe Fox, Bilingual Program, Twin Buttes School, Twin Buttes (701) 938-4396
Ms. Linda Lawrence, Bilingual Program, Standing Rock Community School, Fort Yates, ND (701) 854-3865
Mr. Larry Henry, Bilingual Program, Ojibwa School, Belcourt, ND (701) 477-3108
Mr. Dave Ripley, Bilingual Program, Dunseith Day School, Dunseith, ND (701) 263-4636

GRANDMOTHER WORDS

OONCHEE - Sioux

MAGOO - Hidatsa

COOCUM - Chippewa

Unit IV

Indian Legend and Song

A. Indian Legends of North Dakota

Introductory Information

Indian people like to tell stories. Their stories are called legends. Indian grandmothers often tell stories to their grandchildren. This is how the stories are passed on. Indian grandmothers are often central figures in Indian stories.

Curriculum Integration

Your basal reading series may have one of the following or other Indian stories.

Why the Rabbit's Tail is Short
Shingibis and the North Wind
Why Possum's Tail Has No Hair
Nanabush Tales
Blue Jay and the Moon
The First Bluebird
Legend of Bluebonnet

If your students have read or will read one of these selections, use it as an introduction to this unit. Explain to the students that all Indian tribes have legends and they will be hearing and discussing legends from Indian people of North Dakota.

Activities

On page 14 are some stories from Indian people of North Dakota.

Do some or all of the following activities:

1. Have the students listen to the Indian stories.
2. Have the students discuss or retell the stories. What do you think Grandma and Rabbit did to get Grandma a new dress?
3. Have the students dramatize one of the stories.
4. Have the students draw a series of pictures to tell one of the stories.
5. Have the students write a short legend or story as a class in a language-experience story format or have them write individual stories.

Resources

Park, Douglas R., Jones, A. Wesley, Hollow, Robert C., eds. *Earth Lodge Tales from the Upper Missouri: Traditional Stories of the Arikara, Hidatsa, and Mandan*. Bismarck: Mary College, 1978.
McLaughlin, Marie L. *Myths and Legends of the Sioux*. Bismarck: Bismarck Tribune 1916; Tumbleweed Press, 1974.
Goble, Paul. *The Friendly Wolf*. Scarsdale: Bradbury Press, 1974.
Goble, Paul. *Star Boy*. Scarsdale: Bradbury Press, 1983.

The First Chippewa Man

Nanabusho lived with his grandmother in a wigwam in the woods. He loved to eat and he especially loved his grandmother's cooking. One day he was very hungry and he asked his grandma to cook. "You go out and get some wood to make a fire and I'll make you some soup," said Grandmother.

So, Nanabusho went out and began to cut some firewood. In the process he cut his finger and drops of blood began to fall on the wood. Then something happened. One of the drops began to move. It bubbled and moved. Nanabusho stood and watched as the bubble grew and grew until it became a man. "My boy," said the grandmother, "This man is the first man—the first Chippewa man."

from Turtle Mountain

The Rabbit and the Elk

The little rabbit lived with his old grandmother who needed a new dress. "I will go out and trap a deer or elk for you," he said. "Then you shall have a new dress."

When he went out hunting he laid down his bow in the path while he looked at his snares. An elk coming by saw the bow.

"I will play a joke on the rabbit," said the elk to himself. "I will make him think I have been caught in his bow string." He then put one foot on the string and lay down as if dead.

By and by the rabbit returned. When he saw the elk he was filled with joy and ran home crying. "Grandmother, I have trapped a fine elk. You shall have a new dress from his skin. Throw the old one in the fire!"

This the old grandmother did.

The elk now sprang to his feet laughing. "Ho, friend rabbit," he called, "You thought to trap me; now I have tricked you." And he ran away into the thicket.

The rabbit who had come back to skin the elk now ran home again. "Grandmother, don't throw your dress in the fire," he cried. But it was too late. The old dress was burned.

from *Myths and Legends of the Sioux*

Unit IV

Indian Legend and Song

B. Indian Songs of North Dakota

Introductory Information

Indian people of North Dakota like to sing Indian songs. Note the picture of the Indian man holding a drum and drumstick on the centennial logo. Drum music often accompanies Indian songs. Indian people sang songs long ago and some of the old songs as well as some new songs are sung today. Indian grandmothers often sing these songs. Old songs appear in books as Indian poetry.

Curriculum Integration

Your basal reading series may have one of the following or other Indian songs (poems).

Star Song
Song of Greatness
Cradle Song
Eskimo Chant
Onto a Boy's Arm Came a Mosquito
In the Spring when the Sun Never Sets
Butterfly, Butterfly
I Go Forth to Move About the Earth

If your students have read or will read one of these selections, use it as an introduction to this section of the unit. Explain that all Indian tribes have songs and that the class will be studying Indian songs of North Dakota tribes.

Activities

On page 16 are some old Indian songs of the people of North Dakota.

Do some or all of the following activities:

1. Have the students listen to the introductory information presented by the teacher and to the songs as the teacher reads them.
2. Have the students read the songs or parts of them after they have listened to them.
3. Have the students choral read the songs.
4. Have the students write a short song patterned after one of the songs presented together or individually.
5. Have the students listen to some Indian singing on a record or tape.

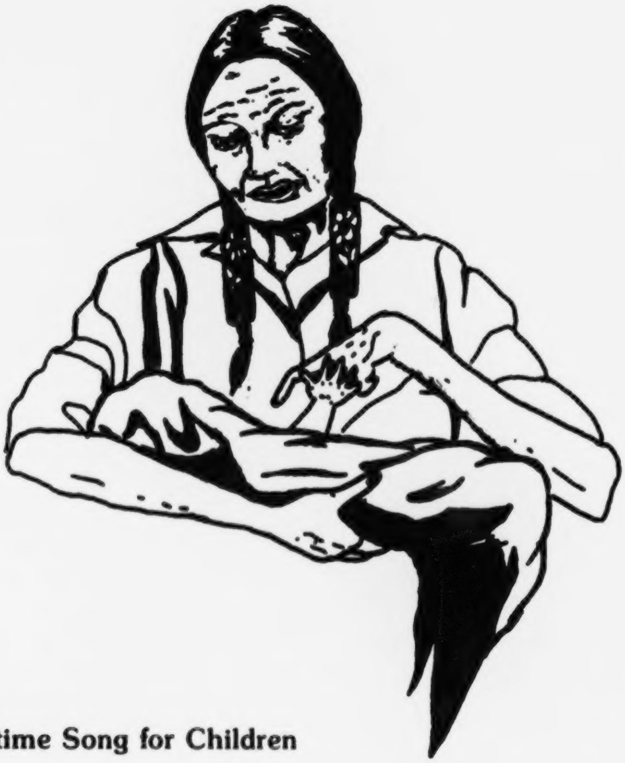
Resources

Books of traditional Indian poetry such as —

Jones, Hettie. *The Trees Stand Shining: Poetry of the North American Indians*. New York: Dial Press, 1971.

Cassette tapes of Indian music from Canyon Records, 4143 N. 16th St., Phoenix, AZ 85016 (602) 266-4659. Tapes available by Mandaree Singers, Red Nation Singers, Eagle Whistles, Eagle Tail, Fort Yates Singers, Cannonball Singers.

Indian Songs



Cradle Song

Who is this?
Who is this?
Eyes aglow
On the top of my lodge.

It is I—the little owl,
    Coming.
It is I—the little owl,
    Coming.
Down! Down!

—Chippewa (Ojibwa)

A Bedtime Song for Children

that track, look
that track, look
whose track is it like
that track?

you know whose it is?
you know whose it is?
why, old Grandfather Two-teeth
that's whose it is

(Grandfather Two-teeth he is a beaver)

(if it is then go on and follow it)

go on and follow and come to a lodge
and pound on the lodge with worn-out feet

—Mandan

Unit V

Indian Art

A. Starquilts and Beadwork

Introductory Information

Indian people enjoy beauty. Note the beauty of the centennial logo. Indian grandmothers often make pretty things like starquilts or beaded necklaces, moccasins or other beaded items. Before Indian people had beads, they used porcupine quills for decoration. Some grandmothers use porcupine quills today.

Curriculum Integration

Your basal reading series may have one or more of the following Indian poems about beauty or selections which contain information about Indian art.

Walk in Beauty
Santa Fe Festival
The Goat in the Rug
Morning Arrow
Beauty
The Jar of Tassai
Zuni Silversmith
Art of the North American Indian
A Meeting with Tall Bear
Annie and the Old One

If your students have read or will read one of these selections, use it as an introduction to this unit. Explain to the students that the class will be focusing on art of North Dakota Indian people.

Activities

On page 18 and 19 are pictures of an Indian starquilt and beaded moccasins to color and label. Moccasins are usually worn only for special Indian occasions.

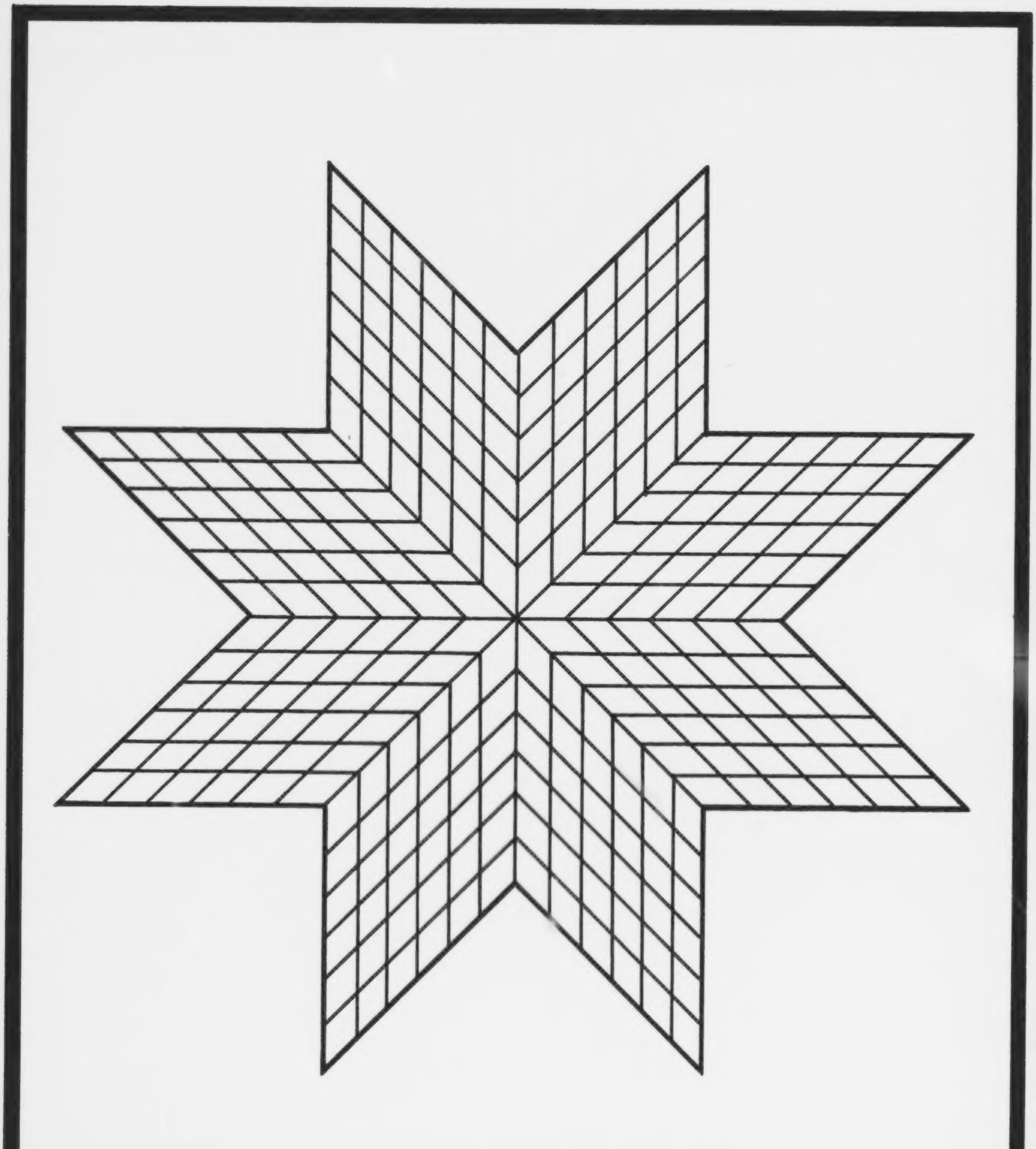
Do some or all of the following activities:

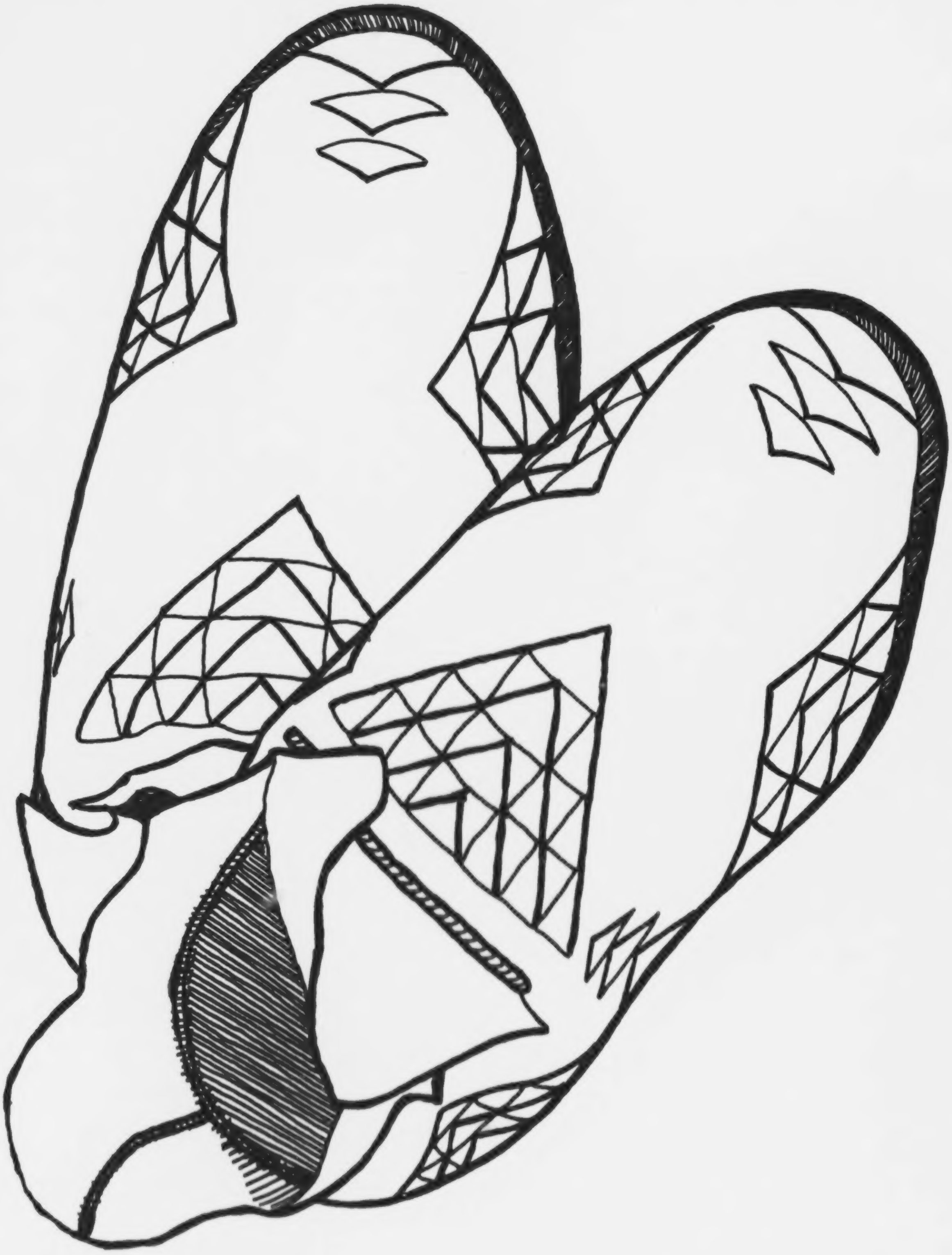
1. Have the students tell about someone they know who makes quilts and discuss what materials are needed to make quilts.
2. Have the students listen to a presentation by the teacher from the introductory information.
3. Have the students examine Indian craft items.
4. Have the students copy the key words *starquilt*, *beadwork*, *beauty*, *moccasin* and/or have them write sentences with them.
5. Have the students color and label the starquilt and moccasins.
6. Have the students note that *starquilt* and *beadwork* are compound words.
7. Have the students string pony beads to make necklaces. Explain that Indian beadwork is done with tiny beads.

Resources

Brochure on the Turtle Mountain Chippewa Heritage Center available from the Center, Belcourt, ND 58316.

Amiotte, Arthur. *Art and Indian Children of the Dakotas: An Introduction to Art and other Ideas*. Aberdeen: U.S. Dept. of the Interior, 1982. (for sale by the Supt. of Documents, U.S. Government Printing Office, Washington, D.C. 20402-9325. Phone 202-783-3238.)





Unit V

Indian Art

B. Indian Baskets of North Dakota

Introductory Information

Indian people of North Dakota made baskets in which to carry things. They knew how to gather certain plants and parts of trees from which they made the baskets. This was a part of their dependence on the land. Note the two buttes, hills, on the centennial logo showing this idea. Today, very few Indian people of North Dakota make baskets. Making baskets takes a lot of time. A grandmother, Mrs. Cree from the Turtle Mountain reservation, still makes baskets.

Curriculum Integration

Refer to the selections from basal reading series cited in *A. Starquilts and Beadwork*. The selections are about Indian art. If your students have read or will read one of these selections, it can serve as an introduction to this unit. Stress the fact that the class will be focusing on some Indian art of North Dakota.

Activities

On the next page is a picture of Mrs. Cree and one of her baskets.

Do some or all of the following activities:

1. Have the students listen to the introductory information presented by the teacher.
2. Have the students examine baskets.
3. Have the students discuss how baskets are made and from what they are made.
4. Have the students look at the picture and read or listen to the caption under the picture of Mrs. Cree and her basket.
5. Have the students write or dictate questions they would like to ask Mrs. Cree about making baskets.
6. Have the students weave mats of strips of construction paper to simulate basketmaking.

Resources

Brochure on the Turtle Mountain Chippewa Heritage Center available from the Center, Belcourt, ND, 58316.

Will, George Francis, and Hyde, George E. *Corn Among the Indians of the Upper Missouri*. Lincoln: University of Nebraska Press, 1964, C. 1916.

Clark, Ann Nolan. *Little Indian Basketmaker*. New York: Viking Press, 1957.

Mrs. Rose Cree

Mrs. Rose Cree is a Chippewa Indian grandmother. She lives on the Turtle Mountain Reservation. She makes Indian willow baskets. She learned how to make baskets from her mother whose name was Hunting Thunder. Mrs. Cree's husband helps her gather willows for her baskets. Not many Indian people in North Dakota still make baskets.

Unit VI

Indian Food

A. Wojapi and Fry Bread

Introductory Information

Indian people relied on the buffalo for much of their food in the past. Refer to the buffalo skull on the centennial logo. Indian people today have some foods which are theirs. You may have heard of Indian tacos and fry (fried) bread. They also eat wojapi, an Indian pudding. Indian people from Turtle Mountain eat Le Boulette (the name indicating the strong French influence and background of many people there). Indian grandmothers often make these good things to eat.

Curriculum Integration

Your basal reading series may have one or more of the following selections which refer to Indian foods.

A Meeting with Tall Bear
Annie and the Old One
In My Mother's House

If your students have read or will read one of these selections use it as an introduction to this unit. Explain to the students that they will be studying about some Indian foods of North Dakota.

Activities

On page 23 are some recipes for Indian foods for the students to eat. Recipes serve approximately 10 people.

Do some or all of the following activities:

1. Have the students listen to the introductory information presented by the teacher.
2. Have the students read the names of the Indian foods.
3. Have the students read the recipes or find words they know in them.
4. Have the students help plan for the preparation of the Indian food(s).
5. Have the students sample the Indian food.
6. Have the students discuss or tell how the foods tasted to them.
7. Have the students review the steps taken to prepare the food(s) as the teacher writes them on the board.

Resources

St. Ann's Parish 1985 Centennial Cookbook, Turtle Mountain Indian Reservation, Belcourt, ND, 1985. Available from Turtle Mountain Chippewa Heritage Center, Belcourt, ND 58316.
Miles, Miska. *Annie and the Old One*. Boston: Little, Brown, 1971.
Miles, Miska. *Annie and the Old One* (filmstrip). Westminster: Random House, School Division, 1979.

North Dakota Indian Foods Today

Le Boulette

2 lbs. hamburger
1 med. size onion, chopped (opt.)
1/4 c. water
1 c. flour
Salt and pepper to taste

Mix all together. Shape in round balls and roll in flour. Drop into boiling water; cook until done. Turtle Mountain people call this food "bullets."

—Chippewa
from *St. Ann's Parish 1985 Centennial Cookbook*

Wojapi (wōzhäpē)

2 lbs. blueberries (or other berries)
3/4 - 1 cup water
1/2 cup flour (approximately)
sugar to taste

Mash the blueberries with a spoon. Place the blueberries and water in a pan. Add the flour and sugar and stir all ingredients until they are mixed.

Place the pan on the stove on medium high heat. Stir constantly until the pudding thickens. Let it cool for a few minutes and then serve. (Can be made from blueberry pie filling.)

—Sioux

Fry Bread

4 c. sifted flour	1 tsp. salt
2 tsp. baking powder	2 c. warm water

Sift dry ingredients. Add water and mix. Knead a little. Roll out 1/4 inch thick. Cut into 3 inch pieces. Make a slit in center lengthwise and fry in deep fat. These are good cold, too. (Can be made out of frozen bread dough.) Turtle Mountain people call their fried bread "bangs."

—All Tribes in North Dakota

Unit V

Indian Food

B. Use of Corn

Introductory Information

When Europeans came to America, they did not have corn. They learned about corn from the Indian people. Indian people from North Dakota grew corn before the Europeans came and corn was very important to them. Note the picture of corn in the centennial logo. In fact, North Dakota Indians developed different kinds of corn. One food they prepared from corn is called cornballs which consist of finely ground corn and berries held together by tallow and made in the shape similar to that of an egg. Not many people still make cornballs today. They are considered a treat.

Curriculum Integration

Refer to selections from basal reading series cited in *A. Wojapi and Fry Bread*. The selections refer to Indian foods. If your students have read or will read one of these selections, it can serve as an introduction to this unit. Stress the fact that the class wil be focusing on Indian foods of North Dakota Indian people.

Activities

On page 25 is a picture of an Indian grandmother who makes cornballs.

Do some or all of the following activities:

1. Have the students discuss all the possible ways to use corn.
2. Have the students listen to the introductory information presented by the teacher.
3. Have the students look at the picture and read or listen to the caption under the picture of Mrs. Sheppard.
4. Have the students write a recipe for cornballs together or individually.
5. Have the students put sentence strips in order to make the cornball recipe.
6. Have the students make and/or eat popcorn.

Resources

Hail, Raven. *Foods the Indians Gave Us*. Coloring book available from ERIC/CRESS, Appalachia Education Laboratory, 1031 Quarrier St., P.O. Box 1348, Charleston, WV 25325. Refer to ED 180 732.
Aliki. *Corn is Maize: The Gift of the Indians*. New York: Crowell, 1976.
Will, George F., and Hyde, George E. *Corn Among the Indians of the Upper Missouri*. Lincoln: University of Nebraska Press, 1964, C 1917.

Wanda Sheppard

Wanda Sheppard is a Mandan-Hidatsa grandmother from Fort Berthold. Here she is with her grandson, Manny. She makes Indian cornballs which very few people still make today. She grinds up the corn and berries. She mixes them with sugar which is a modern addition to the recipe. Then she mixes in tallow or lard to make it stick together in balls shaped somewhat like eggs.

Further Resources

STUDENT READINGS

Anderson, A. M. *Squanto and the Pilgrims*. Chicago: Wheeler Publishing, 1949.

Anderson, LaVere. *Sitting Bull: Great Sioux Chief*. Champaign: Garrard Publishing, 1970.

Arikara Coyote Tales and Arikara Traditional Tales. White Shield School District, Roseglen, ND.

Baylor, Byrd. *And It Is Still That Way*. New York: Scribners Publishing, 1976.

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Bernstein, Margery. *The Summer Maker: An Ojibway Indian Myth*. New York: Scribner, 1977.

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Martinson, David. *Manabozho and the Bullrushes*. Duluth: Duluth Indian Education Program, 1976.

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Osinski, Alice. *The Sioux*. Chicago: Children's Press, 1984.

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Webster, Lorraine. *Stories for the Little Sioux and Others Too*. Vermillion: University of South Dakota Press, 1972.

Wilson, Gilbert L. (as told by Buffalo Bird Woman). *Buffalo Bird Woman's Garden*. St. Paul: Minnesota Historical Society Press, 1987.

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Witter, Evelyn. *Claw Foot*. Minneapolis: Lerner, 1976.

Yellow Robe, Rosebud. *Tonweya and the Eagles*. New York: Dial Press, 1980.

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Bowers, Alfred W. *Mandan Social and Ceremonial Organization*. Chicago: University of Chicago Press. (Reprint: Midway Reprints, 1973).

Brown, Dee. *Showdown at Little Big Horn*. New York: Dell, 1964.

Debo, Angie. *History of the Indians of the United States*. Norman: University of Oklahoma Press, 1988.

Deloria, Ella C. *Dakota Texts*. Vermillion: University of South Dakota Press, 1978.

Deloria, Ella. *Waterlilly*. Lincoln: University of Nebraska Press, 1986.

Gilman, Carolyn, and Schneider, Mary Jane. *The Way to Independence: Memories of a Hidatsa Indian Family*, 1840-1920. St. Paul: Minnesota Historical Society Press, 1987.

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Grinnel, George Bird. *Blackfoot Lodge Tales: The Story of a Prairie People*. Lincoln: University of Nebraska Press, 1962.

Hassrick, Royal B. *The Sioux*. Norman: University of Oklahoma Press, 1964.

Josephy, Alvin M., Jr. *Now That the Buffalo's Gone*. Norman: University of Oklahoma Press, 1984.

Kinsella. W. P. *Scars*. Canada: Oberon, 1978.

Laverdure, Patline, and Allard, Ida Rose. *The Michief Dictionary*. (Turtle Mountain Chippewa Cree). Winnipeg: Pemmican Publications, 1983.

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Neihardt, John G. *Black Elk Speaks*. New York: Washington Square Press, 1959.

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Warren, William W. *History of the Ojibway People*. St. Paul: Minnesota Historical Society Press, 1984.

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Eastman, Charles A. *Indian Scout Craft and Lore*. New York: Dover Publications, 1974.

Kennedy, Paul E. *North American Indian Design Coloring Book*. New York: Dover Publications, 1971.

Krim, Roberta, and Thompson, Thomas (compiled). *A Coloring Book of Hidatsa Indian Stories*. St. Paul: Minnesota Historical Society Press, 1987.

Laubin, Reginald and Gladys. *Indian Dances of North America*. Norman: University of Oklahoma Press, 1987.

AUDIO-VISUAL RESOURCES

K-5 kit, American Indian Curriculum Development Program, United Tribes Technical College, 3315 S. University Dr., Bismarck, ND 58504.

- *Indian Homes* and *Indian Communities Past and Present*, Complementary Unit: Dwellings
- *Indian Families Past and Present*, Complementary Unit: Family
- *Learning from Each Other* — What school was like for Indians of the past, Complementary Unit: Education
- *Little Brave Bear and the Animals*, *Our Animal Friends*, and *Some Prairie Land Animals* — North Dakota animals and their use by Indian people, Complementary Unit: Animals

Weatherford, Elizabeth, ed. *Native Americans on Film and Video*. Museum of the American Indian/Heye Foundation (Montpelier, VT: Capitol City Press, 1981.)

Tales of the Plains Indians (six sound filmstrips). Coronet, 63 E. S. Water St., Chicago, IL 60601.

Further Acknowledgments

Many individuals assisted in the preparation of this curriculum. North Dakotans living in the Washington, D.C., area worked closely with Sandra Fox in manuscript preparation. Harriett Skye, of the Standing Rock Reservation, assisted in research and contributed many photographs. Dennis R. Fox, of the Fort Berthold Reservation, contributed the sketches which illustrate the manuscript. Nancy J. Fox, of Fort Berthold Reservation, did the word processing.

As the curriculum took shape, needs for additional resources became clear. Individuals who responded to the call for photographs, lists of names, recipes, stories, and other items included Dr. Angelita Felix, Fort Berthold Reservation; Kerry Hartman, White Shield School; Phillip Shortman, Standing Rock Head Start; Don Morgan, Fort Totten Agency Superintendent; Martina Kazena, Four Winds School; Delcie Jerome, Ojibwa Indian School; Les LaFountain, Ojibwa Indian School; Dan Rylance, University of North Dakota; Dr. Janet Ahler, University of North Dakota; the North Dakota Indian Affairs Commission; and the North Dakota Council on the Arts.

Educators from the four North Dakota Reservations reviewed several drafts of the manuscript, suggesting resources and teaching ideas. Gratitude for thoughtful reading of the manuscripts is extended to Viola LaFontaine, Turtle Mountain; Carol Davis, Turtle Mountain; Bernadine Young Bird, Fort Berthold; Karen Hartman, Fort Berthold; Pat Walking Eagle, Fort Totten; Donna Jetty, Fort Totten; Gaylene Yellow Fat, Standing Rock; Verlys Pearman, Standing Rock; and Joan Estes, Fort Berthold and the North Dakota Department of Public Instruction.

Integral to the curriculum project is the Native American Centennial Logo for North Dakota designed by Wallace "Butch" Thunderhawk, Jr., of Standing Rock, with ideas contributed by Catherine Fox Harmon, Fort Berthold; Pemina Yellow Bird, Fort Berthold; and Charles Gourneau, Turtle Mountain. The beauty of the logo is enhanced by the documentation prepared by Mary Louise Defender Wilson and James Fenelon of Standing Rock.

Other individuals worked to assure publication and distribution of the curriculum. The grant-writing skills of Dr. Leigh Jeanotte and Dr. Mary Harris, University of North Dakota, and of Clarence Bina, North Dakota Department of Public Instruction, helped to win the support of the North Dakota Centennial Commission, the Exxon Foundation, and the Mountain West Equity Center, of Ogden, Utah, for the project. The ongoing assistance of Dan Rylance, University of North Dakota Centennial Committee, and of Mary Louise Defender Wilson, North Dakota Centennial Commission, were invaluable in this process.

Funding for this project came from several sources. A match of $30,000 to funds raised by the sponsors was granted by the North Dakota Centennial Commission in the School Interpretation category. A grant of $10,000 from the Exxon Foundation and another of $3,000 from the Mountain West Equity Center were contributed by the North Dakota Department of Public Instruction along with $10,000 from other sources. The remaining $7,000 was contributed by the Center for Teaching and Learning and the University of North Dakota.

In the final stages of manuscript preparation, bibliographic work was completed at the Center for Teaching and Learning, University of North Dakota, by Dr. Janet Ahler, Dr. Mary Harris, Wallace Peck, and Audrey Pearson. Delivery of the curriculum to teachers before April 5, 1989, Native American Recognition Day, was assured by the involvement of the North Dakota Department of Public Instruction through the Teacher Centers at Bismarck/Mandan, Dickinson, Williston, Minot, Devils Lake, Grand Forks, Mayville, Fargo/West Fargo, Wahpeton, and Valley City.

About the Author

SANDRA J. FOX, a member of the Oglala Sioux tribe, grew up on the Fort Berthold Reservation and graduated from Mandaree High School in North Dakota. She earned a B.S. in English education at Dickinson State University and began her teaching career in Des Lacs, North Dakota, where she taught high school language arts and business and served as librarian. She later moved to Eagle Butte, South Dakota, as high school and junior high language arts and reading teacher, developing a reading program based on Native American literature. In 1971, she earned a M.Ed. in Secondary Education at the Pennsylvania State University and accepted a position as language arts specialist with the Bureau of Indian Affairs Education Resource Center in Albuquerque, New Mexico.

Dr. Fox completed an Ed.D. in Curriculum and Instruction at the Pennsylvania State Unviersity in 1976. Since then, she has served as Title I and Language Arts specialist with the Aberdeen Area Office of the Bureau of Indian Affairs; evaluation specialist with the Title IV Resource and Evaluation Center Two in Bismarck, North Dakota; remedial reading teacher in Eagle Butte, South Dakota; and Senior Associate and staff developer with ORBIS Associates of Washington, D.C. Dr. Fox has extensive consulting experience in bilingual and multicultural education, reading in the content areas, and use of the whole language approach. She recently accepted a position as Education Specialist for the Effective Schools Program with the Bureau of Indian Affairs, a position which frequently brings her back to her home state of North Dakota. Dr. Fox and her family live in the Washington, D.C., area.

Native American Curriculum

INTERMEDIATE

RC 017520

Native American Curriculum

INTERMEDIATE LEVEL

Sandra J. Fox

A Centennial Project of the
North Dakota Department of Public Instruction
and the
Center for Teaching and Learning, University of North Dakota,
with support from the
North Dakota Centennial Commission,
Exxon Foundation, and
Mountain West Equity Center

Grand Forks, North Dakota
1989

Acknowledgments

Permission to reprint material from the following sources is gratefully acknowledged:

"The Creation," and "The Lazy Boy Who Loved to Sleep," from Douglas R. Parks, A. Wesley Jones, and Robert C. Hollow, eds. *Earth Lodge Tales from the Upper Missouri — Traditional Stories of the Arikara, Hidatsa, and Mandan*. Bismarck ND: University of Mary, 1978.

"Indian Reservations of North Dakota," from Theodore B. Jelliff, *North Dakota, A Living Legacy*. Fargo, ND: K and K Publishers, 1983.

"The Hunter and the Wolf," copyright held by the Badlands Natural History Association, from the Federal Writers' Project, *Legends of the Mighty Sioux*. New York: AMS Press, 1978.

"At Night May I Roam," collected by Frances Densmore, from Bulletin #61, Smithsonian Bureau of American Ethnology, 1918.

"Hidatsa Song," collected by Frances Densmore, from Bulletin #80, Smithsonian Bureau of American Ethnology, 1923.

"Chippewa Song," collected by Frances Densmore, Bulletin #53, Smithsonian Bureau of American Ethnology, 1913, page 53.

Photographs of Hans Walker, Vine Deloria, Jr., and Mary Louise Defender Wilson from Harriett Skye.

Photographs of children from Twin Buttes School, Fort Berthold, Clifford J. Fox, principal; Ojibwa Indian School, Belcourt, Sr. Judith Emge, principal; Four Winds School, Fort Totten, Charles W. Guthrie, principal; Standing Rock Elementary School, Fort Yates, Linda Lawrence, principal.

Photograph of Bonnie Jo Hunt from Artists of Indian America, Inc., 6636 Mossman Place NE, Albuquerque NM 87110.

Photograph of Louise Erdrich from Michael Dorris.

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GEORGE A. SINNER
GOVERNOR

NORTH DAKOTA
CENTENNIAL

January 17, 1989

Ms. Mary McDonnell Harris, Dean
Center for Teaching and Learning
University of North Dakota
Box 8151, University Station
Grand Forks, ND 58202

Dear Dean Harris:

I am pleased to endorse the Native American Studies Curriculum as a North Dakota Centennial Project.

As I indicated in my State of the State Address, the North Dakota Blue Book indicates that long before statehood, there lived on these prairies a noble, native people.

Distinct Indian groups were here when the first white explorers arrived. They were the Dakota or Lakota nation, Chippewa (or Ojibwa), Assiniboine, Cheyenne, Mandan, Hidatsa, and Arikara. Later arrivals included groups of Cree, Blackfeet, and Crow who frequented western buffalo ranges.

Contact between the Indians and the Euro-Americans was largely peaceful. But in many ways the arrival of the white man brought controversy and tragedy. The Indian people experienced hardship, and good things in their lives were forever changed, some were lost.

We struggle yet to share the good things of the American dream with our Native American predecessors, now our fellow citizens.

I wish you every success with your Centennial Project.

Sincerely,

George A. Sinner

George A. Sinner
Governor

GAS:CMS:dmj

North Dakota Centennial Commission
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2204 EAST BROADWAY • BISMARCK, ND 58501 • PHONE: 701-224-2589

NORTH DAKOTA
CENTENNIAL
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10 January 1989

Mary McDonnell Harris, Dean
Center For Teaching and Learning
University of North Dakota
Box 8151, University Station
Grand Forks, ND 58202

Dear Dean Harris:

The North Dakota Centennial Commission is proud to assist with the Indian Studies Curriculum as part of the celebration of the state Centennial in 1989. Very early in the Centennial planning process, commission members and the Centennial staff recognized the need for projects which contribute to a better understanding of the state's cultural heritage.

This curriculum project, funded in part with a $30,000 grant from the Centennial Legacies Grant Program, is an excellent example of that.

Native American culture pre-dates North Dakota statehood. The Centennial celebration would be incomplete without recognizing that a culture flourished here long before the arrival of Euro-Americans. It is also important to know that Native American culture has survived the last 100 years and continues today.

It is my hope that the Indian Studies Curriculum will provide a method for North Dakota's young people to acquire a better understanding of Native American culture, which in turn may lead to the resolution of problems and the removal of barriers.

Best wishes for the distribution and use of this curriculum as we celebrate the anniversary of 100 years of statehood.

Sincerely,

Buckshot Hoffner

S. F. "Buckshot" Hoffner, Executive Director
NORTH DAKOTA CENTENNIAL COMMISSION

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Native American Week

April 3 to 9, 1989, at the University of North Dakota

February 6, 1989

Dear Educators of North Dakota:

It is with great pride that the "Native American Curriculum" is presented to educators throughout North Dakota as part of the North Dakota Centennial Celebration during 1989. The curriculum recognizes the fact that the land which became North Dakota had been populated for thousands of years prior to statehood and that Native Americans have greatly contributed to modern North Dakota society.

I am certain that these materials will provide a meaningful learning experience for North Dakota students. I encourage all North Dakota educators to utilize the curriculum in their classrooms on April 5 (Native American Day) and throughout the Centennial year.

You and your students are also welcome to participate in Native American Week (April 3-9, 1989) on the University of North Dakota campus. Some of the activities include a Wacipi (pow-wow); Writer's Conference; Law Symposium; Exposition; Princess Pageant; Awards/Recognition Banquet; Alumni Reunion; Athletic Events; and a variety of workshops, speakers, and entertainers. These activities will prove to be most exciting and educational.

Your commitment to use the Native American Curriculum and support of Native American Week is truly appreciated. May the Great Spirit watch over you!

Sincerely,

Leigh D Jeanotte, Ed. D.

Leigh D. Jeanotte, Ed. D.
Chair, North Dakota Centennial/UND Native American Week Planning Committee

LDJ/krm

Office of Native American Programs
Box 8272 University Station
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Box 8143 University Station
Grand Forks, ND 58202
701-777-2731

STATE OF NORTH DAKOTA
Department of Public Instruction
Dr. Wayne G. Sanstead, Superintendent
(701)224-2260

January 17, 1989

Dear Colleagues,

The Department of Public Instruction is charged with technical assistance to all North Dakota schools regarding needs of Native Americans and other ethnic groups. No occasion is better suited to celebration of ethnic heritage than the North Dakota Centennial!

The Department is proud to join with the Center for Teaching and Learning in bringing the teachers and students of the state this Native American curriculum. We request that all students in North Dakota use it on April 5, 1989, Native American Recognition Day. The first lesson at each of the four levels of the curriculum focuses on the Native American Centennial logo and is planned for use on this day, but you may choose to augment it with materials from other lessons. We hope that many of you will expand this one day of statewide Native American Recognition to ongoing study of the contribution of North Dakota Indians.

The value of the work of the many individuals who have contributed to this curriculum depends on the educators of the state. We count on you to use this curriculum during the Centennial and to continue to work with us in celebrating and exploring the multicultural potential of North Dakota.

Sincerely,

Wayne G. Sanstead

DR. WAYNE G. SANSTEAD
Superintendent

BISMARCK, NORTH DAKOTA 58505

UNIVERSITY OF UND NORTH DAKOTA

CENTER FOR TEACHING AND LEARNING
BOX 8158, UNIVERSITY STATION
GRAND FORKS, NORTH DAKOTA 58202

January 15, 1989

Dear Colleagues,

The Center for Teaching and Learning has as one of its founding goals the support of learning communities, and especially of learning communities that include Native Americans. We are honored by the opportunity to serve with the North Dakota Department of Public Instruction as sponsors of this Native American Curriculum for North Dakota schools. We hope that it will contribute to the pride of Native American students in their heritage and to the appreciation of all students for the contributions of Native Americans.

While many individuals assisted in development of the curriculum, Dr. Sandra Fox is the one most responsible for our ability of present it to you. Dr. Fox is a member of the Oglala Sioux and a former teacher in Des Lacs, North Dakota. She currently lives in Washington, D.C., and helps a group of Bureau of Indian Affairs schools to implement whole language approaches. Writing a Native American curriculum for North Dakota schoolchildren is a lifelong dream for Dr. Fox. Her vision and enthusiasm brought the curriculum to life.

The integrated, whole language approach to curriculum selected by Dr. Fox illustrates the commitment of the Center for Teaching and Learning to interdisciplinary learning. We hope that teachers and every level and of every subject will find in this material linkages to their current curriculum. We hope that you will be inspired to seek additional resources, to invite resource persons to your classrooms, and to use this material as a starting point for exploration of Native American culture and people in the past and present.

Sincerely

Mary McDonnell Harris

Mary McDonnell Harris, Dean

Introduction

The intermediate level of the Native American Curriculum, planned for use in grades 4, 5, and 6, introduces children to information which will help them to interpret the Native American Centennial logo. In addition, the curriculum provides information about Indian people of North Dakota which can be integrated into the present school curriculum in language arts, social studies, art, and music. Much of the curriculum is correlated to stories found in basal readers.

Before the curriculum was developed, the major basal reading series in use in North Dakota schools were reviewed to determine what selections about Native Americans they present. In the basal reading series for intermediate children, there are Native American selections of the following types and themes:

1) stories of modern Indian people,
2) stories of Indian people in the past,
3) information on Indian languages,
4) Indian legends,
5) Indian songs,
6) selections on Indian art,
7) selections on Indian music and dance.

The units in this curriculum have been developed to offer pertinent information about the Indian people of North Dakota for each of these themes and to highlight aspects of the Indian cultures featured in the Native American Centennial logo for North Dakota.

The curriculum uses an integrated, whole language approach. Its teaching suggestions include reading, writing, speaking, and listening activities for each theme. It is intended to augment material already in the curriculum and especially in the reading curriculum. You are encouraged to expand basal reader and other current material with relevant information about Indians of North Dakota and with reading, writing, listening, speaking, and hands-on activities appropriate for your children. For more information about the whole language approach, refer to the following resources:

Goodman, Ken. *What's Whole in Whole Language*. Portsmouth, NH: Heinemann, 1986.
Lowry, Ethel J., ed. "Integrating the Communication Skills," in *The Answer Book: A Guide to Literacy in Reading, Language Arts and Mathematics*. Bismarck: Department of Public Instruction, The State of North Dakota, 1988.
Newman, Judith, M., ed. *Whole Language: Theory in Use*. Portsmouth, NH: Heinemann, 1985.
Weaver, Constance. *Reading Process and Practice: From Socio-Psycholinguists to Whole Language*. Portsmouth, NH: Heinemann, 1988.

The first unit, the Native American Centennial Logo, should be used first, as it is central to the entire curriculum. You can use some or all of the units as you choose. You might wish to check first the Curriculum Integration section of each unit to see if they relate directly to selections in a basal reading series you use. Some pages of the curriculum can be xeroxed for use by students.

It is with great enthusiasm that this Native American Curriculum is offered to the schools and students in North Dakota this Centennial year. The information included herein is just a small part of the extremely interesting story of the Native American people in this state. We hope that it will spark an interest so that teachers and students will want to learn more about the original people of North Dakota.

Sandra J. Fox
January, 1989

Unit I

Native American Centennial Logo

Introductory Information

The Native American Centennial Logo was designed by a group of Indian people from North Dakota reservations. It tells us about things which have been important to the Indian people of North Dakota.

Curriculum Integration

Information on the Indian people of North Dakota is presented in the "In the Present" and "In the Past" units. In addition, aspects of North Dakota Indian cultures depicted in the centennial logo have been integrated into the following units of the curriculum:

In the Past
Language, Legend and Song
Art, Music and Dance

Activities

On page 2 is an explanation of the North Dakota Native American Centennial Logo. On page 5 is a black and white picture of the centennial logo to be colored. A colored logo is on the cover of this book. On page 6 are two legends to be used with the study of the logo.

Do some or all of the following activities:

1. Have the students brainstorm the things they see in the centennial logo for a list to be put on the board.
2. Have the students listen to the teacher's explanation of what each aspect of the logo means.
3. Have the students discuss each aspect of the logo.
4. Have the students color in each part of the logo after the explanation and discussion of it.
5. Have the students read "The Creation" and "Circle of Life."
6. Have the students discuss the legends. Stress how the creation story emphasizes the Indians' view of the importance of the earth as seen in the logo. Refer to the logo's inclusion of the buffalo skull in relation to the story, "Circle of Life."
7. Have the students cut a piece of paper in a circular fashion to simulate the strip of hide in the story, "Circle of Life." Note that the Centennial logo is circular also representing the circle of life, the way the Indian people view nature and life.
8. Have the students write papers describing the logo and telling what the various parts mean to accompany the pictures they have colored.

Resources

Fenelon, James. *Native American Centennial Logo*, Bismarck ND: North Dakota Centennial Commission, 1989.

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Native American Centennial Logo
1889 - 1989
North Dakota

Logo artwork by Wallace "Butch" Thunderhawk, Jr., Standing Rock

Logo developed by Catherine Fox Harmon, Fort Berthold
Pemina Yellow Bird, Fort Berthold
Charles Gourneau, Turtle Mountain
Mary Louise Defender Wilson, Standing Rock

Explanation by Mary Louise Defender Wilson, Honorary Centennial Chairperson for Native American Day and James Fenelon, Standing Rock

The Centennial Commission's Native American Logo represents major features of the indigenous people who inhabited the area now called North Dakota.

A close relationship to the land and other natural elements of life on the northern prairies were, and are, integral to everyday life, cultural celebration, and spirituality of the native people. The logo presents some of this philosophy in the symbolism of its design.

Features of the Logo

Seven elemental symbols are featured in the Native American logo—Double Hills symbolize the land; a buffalo herd: food, philosophy, and the nation; water: rivers and lakes; the Indian singer: songs and life; corn: food and farming; the sun and moon: the seasons and community celebration; and pipes: spirituality and the circle of life.

Double Hills

Native American people understood the earth and its topography to be organized into patterns with specific influence on life, culture, and origins. An oral tradition says the Hidatsa people respected life and their origins through the pattern of double hills, or buttes, found in the western Dakotas.

This pattern originates from a place, now called Bear Butte, near the Black Hills in South Dakota. This place is known as the origin for thunder and lightning energy. Another double hills located near Raleigh, North Dakota, are used by some modern Sioux as a place for inspiration and creative visions. Other double hills can be used for different sacred or ceremonial functions. A pattern of double hills can be found at a number of places in southwestern North Dakota.

Buffalo Herd

The buffalo, which once roamed the Dakota plains in herds of great numbers, were a source of food, shelter, utensils, and reverence for the native people who hunted them.

The Dakota, or Sioux, call the buffalo, *pte* (*p'tay*), and believe humans came from the buffalo nation. The skull, the central image of the logo, represents the importance of the buffalo in relation to the earth and the spirituality of the people. It is used in ceremonies to symbolize this sacred relationship.

Although the great herds of buffalo are now gone, Native Americans continue to practice traditions begun long ago. Some tribes have small herds on their reservations and use the meat for feasts and celebrations such as graduation ceremonies. Like the Indian people, the American buffalo are being revived.

Water

The blue at the base of the logo represents water, the substance of life for native people in North Dakota. Besides the great river Missouri and the only northward flowing water in North Dakota, the Red River, numerous rivers, creeks, and streams throughout the state have been central to most Indian activities. Earth lodge villages have been located by water. Water has provided transportation routes.

The Chippewa, or Ojibway, people often live around lakes and in wooded areas like those found in the Turtle Mountains. Bodies of water are thought to have special properties. One example is *Minnewaukon*, a Dakota name meaning "powerful and mystical water," which in English is called Devil's Lake.

The Missouri River, an important traditional boundary for many native peoples, has been dammed to form huge reservoirs which have negatively affected American Indian people.

Indian Singer

The spirit of the American Indian people, as well as oral traditions, ceremonies, and history, lives in song. On the logo, the Indian singer with the hand drum represents all the nations found in North Dakota. Every tribe has strong traditions rooted in ceremonial, social, and sacred singing and drumming.

Today, Indian people come together to sing, dance, and socialize at pow-wows held in most communities on every reservation. Modern drum groups compete in singing contests. One is held each year at the United Tribes in Bismarck, one of the largest pow-wows in North America where tribes gather from all over the continent.

Sacred songs are still used in traditional ways such as in the sweat lodge and healing ceremonies. These and other songs enabled Indian people to survive the hardships of reservation life, preserving culture for Native Americans to share and to maintain good relationships.

Corn

People indigenous to the Dakotas grew many different crops. One of the most cultivated plants was corn, which could be dried and stored for long periods of time. Many varieties of corn were grown near villages located on the rivers and tributaries in the northern plains. Colored flint corn, yellow sweet corn, and flour corn are types that were grown.

The Mandan were known to be great farmers , often singing to the plants to improve productivity. The Mandan Corn Song could also represent the values and community spirit of an agrarian society. Plants, especially corn, were used for other purposes as well as food. Husks could become decorations; silk was a sweetener; and pollen was a medicine; and kernels were used in ceremonies.

Oral history among Native Americans accounts for the gift of edible plants growing on the Dakota plains. For example, a low and long butte called "Looks Like a Corncob Hill," near what is now Harvey in Wells County is an original place for corn. The life spirit of plants is observed in corn and other crops such as the sunflower, beans, squash, and melons.

Sun and Moon

The sun and moon are important cultural symbols for all Native American people. On the logo, the two are together in the center with rays spreading through the other elements.

With the rising sun begins the day, usually with a prayer of thanks and for blessing of all the activities that will take place. As the sun sets, so ends the daily labors of the people. With the moon comes storytelling and oral history extending back to before the memories of the elders.

In the northern plains, the sun holds a special place in seasonal celebrations. *Wi-wang wacipi*, a Sioux word now called the Sundance, demonstrates this symbiosis between the sun, the moon, and the people. During the Sundance, usually four days in duration, many important and powerful sacrifices are made by the participants for the continuance of life and for the good of the people. The Anishinabe, which include the Ojibway or Chippewa, have continued to practice this four-day ceremony acknowledging the

forces of the sun and moon. The Mandan and Hidatsa have revived their traditions, called *O-kee-pa* by the early white visitors to the earth lodge dwellers, as well.

All over North Dakota are stone circles, signs of the ancient tradition of studying the stars, the earth, and the seasons.

Pipes

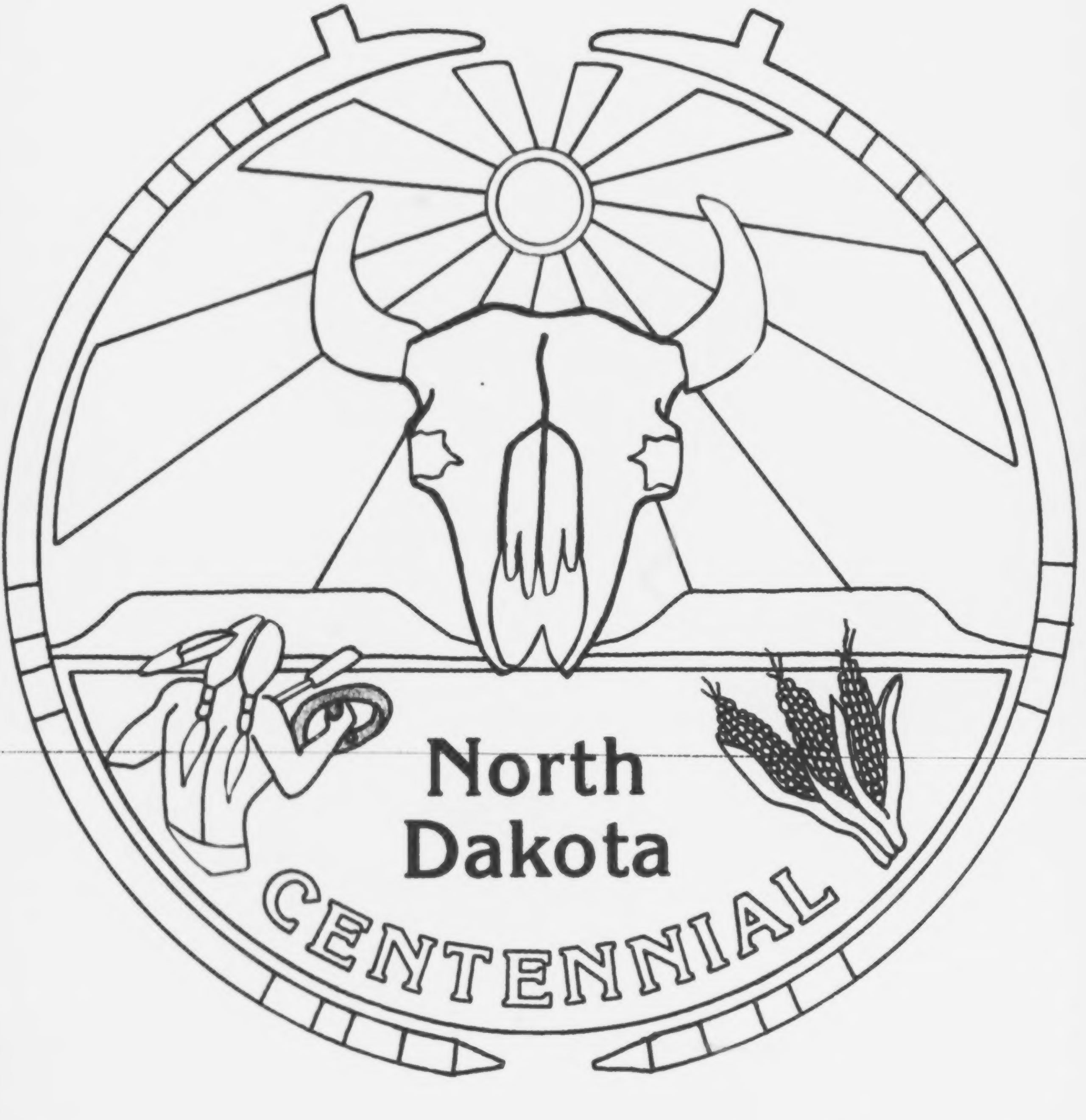
Encircling the logo, much as spirituality surrounds all of life, are two pipes of peace. The pipe is an integral part of Indian reverence and a symbol of community relations.

The bowl of the pipe is made of stone, the heart of the earth. Rocks also contain spiritual significance. Medicine Rocks and Writing Rocks, which contain hieroglyphs from ancient times carry such meaning. Three Writing Rocks known in North Dakota are found near Leith (Medicine Rock), Grenora (Writing Rock) and in Fort Ransom Park.

The stem of the pipe is made of wood and runs in a straight line like the words and deeds of an honorable person.

There are many traditions concerning the origin of the pipe. Most show people the way of truth and good intentions. When white people first came to the Dakotas, the pipe was offered in this spirit. Later, in the making of peace treaties between nations, the pipe further represented these honorable qualities and underlined the promise not to spill blood between those who smoke together.

Native American Indians have kept the sacred tradition of the pipe alive, rejuvenating the sense of community spirit, sharing, justice, and the circle of life.


North
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The Creation

Told by Otter Sage — Mandan

They say First Creator said to Lone Man, "We should make the land. I will make the land to the north, and you should make the land to the south." Lone Man said, "Yes." They parted. First Creator went north. Lone Man went south, took earth, and made high hills and creeks and rivers and everything. He made cows and buffaloes and all the different kinds of animals. He made grass and all sorts of things, including rivers and creeks. He made all of those things. Where First Creator went he made large shallow lakes — that's what First Creator made. He was going along and when they met he said, "How is the land that you made?" Lone Man said, "Yes, I finished, so we'll go and look it over." When Lone Man said that, they went north together and there were large shallow lakes all over. And then they started to go to the land that Lone Man had made.

When First Creator saw the rivers and creeks and high hills and coulees and abundantly wooded riverbanks, he said, "What you made is good." "Yes," Lone Man said, "what we did is good. I made all the animals." "Yes," First Creator said, "it's good." "It would be good, too, if we made people like us," he said, and then they made people. They made men and women. "That way they'll increase, and in the future there will be many people." When First Creator said that, it was so.

Parks, Douglas R., Jones, A. Wesley, Hollow, Robert C., eds., *Earth Lodge Tales from the Upper Missouri: Traditional Stories of the Arikara, Hidatsa, and Mandan*. Bismarck, ND: University of Mary, 1978.

Circle of Life

Long ago, when the buffalo was scarce, in the Turtle Mountain area a hunting party was formed and set out in search of buffalo to eat. They went in the direction of the rising sun. They had traveled for days when over a hill came another hunting party. The leader made a sign that the Turtle Mountain men understood as stop. As they approached, the Turtle Mountain men recognized that they were from a Sioux tribe.

In earlier days the Chippewa and Sioux had been hostile to one another, but they were at peace at this time. The leader of the Sioux talked with one of the Turtle Mountain elders. The Turtle Mountain men were told that they were hunting on Sioux land. But, if they were really hungry, they could kill one buffalo to take back with them to feed their families. The Turtle Mountain people were also told that they could solve the hunger situation if they were smart enough. If the Turtle Mountain people could figure a way to cut the one buffalo hide so it would reach from the Sioux land to the Chippewa land, they would be permitted to hunt all the buffalo they wanted on the Sioux land.

One young Turtle Mountain brave took the hide and began to cut it into strips. And old grandfather could see that this would not work. So he took the hide and began to cut it in a circular fashion. He cut around and around, cutting in a circle until he had a strip of hide that could reach between the two hunting grounds. The Turtle Mountain people hunted with the Sioux brothers and became good friends.

—Turtle Mountain Reservation

Unit II

In the Present

A. TRIBAL GROUPS IN NORTH DAKOTA

Introductory Information

It is estimated that the Indian population of North Dakota is 30,000. Indian people reside all over the state in many of the towns and cities, but mainly they live on four reservations in the state. There are two Sioux reservations, Devils Lake and Standing Rock. (A small portion of the Sisseton Sioux Reservation is located in the southeast corner of the state). Three tribes, the Hidatsa, Mandan and Arikara, called the Three Affiliated Tribes, live on the Fort Berthold Reservation. Chippewa (Ojibwa) and Metis (Michif) Indians live on the Turtle Mountain Reservation. A group of Indian people from Turtle Mountain live around the Trenton area.

Curriculum Integration

Your basal reading series may have one of the following or other selections which include information about American Indians today.

My People — poem
Coyote — poem
Along Sandy Trails
Iroquis Steelworkers
Builders in the Sky
The Subject is People
This Was Our Land
Sasha, My Friend
The Boy Who Liked to Whittle
An Extra Indian

If your students have read or will read one of these selections, use it as an introduction to this unit. Explain that there are many different tribes of American Indians and that the class will be focusing on Indian tribes of North Dakota.

Activities

On page 8 is a map showing North Dakota Indian reservations. On page 9 is information on the Indian people and reservations of North Dakota.

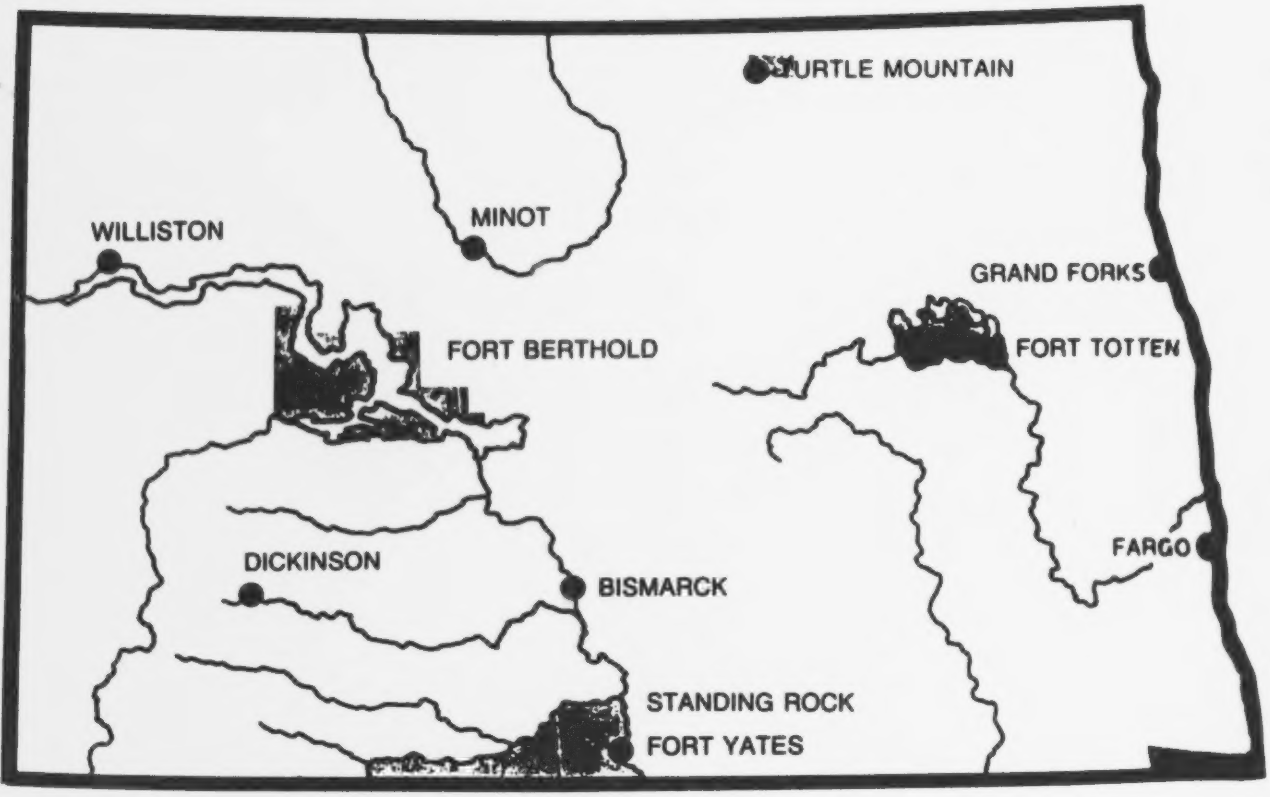
Do some or all of the following activities:

1. Have students listen to a presentation by the teacher on the introductory information.
2. Have students locate the reservations on the map.
3. Have students read and study the information on reservations in North Dakota.
4. Have students choose a reservation and formulate and write questions about the reservation to be posed to other students to quiz them on the information read.
5. In groups of four, for the four reservations, have students pose their questions about a reservation to the other three students for answers.

Resources:

Schneider, Mary Jane. *North Dakota Indians*. Dubuque, IA: Kendall/Hunt Publishing Co., 1986.

Indian Reservations of North Dakota


TURTLE MOUNTAIN
WILLISTON
MINOT
GRAND FORKS
FORT BERTHOLD
FORT TOTTEN
FARGO
DICKINSON
BISMARCK
STANDING ROCK
FORT YATES

From *North Dakota, A Living Legacy* by Theodore B. Jelliff. Fargo, ND: K & K Publishers, 1983.

North Dakota Indian Reservations Today

Fort Totten Reservation

The Fort Totten Indian Reservation is located in the northeastern part of North Dakota. It is the home of the Devils Lake Sioux Tribe who are Dakota and Yanktonai Sioux groups. The total Indian population of the reservation is 3,580. The area of the reservation is 245,141 acres of which 76% is owned by non-Indians. Students who live on the Fort Totten Reservation attend school at the Four Winds Community School at Fort Totten and at Warwick, Devils Lake, Maddock and Oberon.

Turtle Mountain Reservation

The Turtle Mountain Indian Reservation is also located in the northeastern part of North Dakota. It is the home of the Turtle Mountain Band of Chippewa Indians and Michif (French-Indian) people. The total Indian population of the reservation is 9,800. It is a small reservation of 46,080 acres of which 27% is owned or controlled by non-Indians. Students who live on or near the Turtle Mountain Reservation attend school at Belcourt, Dunseith, St. John and Rolla.

Fort Berthold Reservation

The Fort Berthold Indian Reservation is located in the northwestern part of North Dakota. It is the home of the Mandan, Hidatsa and Arikara Indians called the Three Affiliated Tribes. The total Indian population of the reservation is 3,310. The area of the reservation is 981,215 acres of which 54% is owned by non-Indians. Students who live on the Fort Berthold Reservation attend school at Halliday, Mandaree, Twin Buttes, New Town, Parshall and White Shield.

Standing Rock Reservation

The Standing Rock Indian Reservation is located in the southwestern part of North Dakota. It is the home of the Standing Rock Sioux Tribe who are of the Hunkpapa Lakota, Blackfeet Lakota and Yanktonai groups of Sioux. The total Indian population of the Standing Rock Reservation is 4,017 in North Dakota and 4,180 in South Dakota. Much of the 2.3 million acre reservation is in South Dakota. Sixty-four percent of the land on Standing Rock is owned by non-Indians. Students who live on the Standing Rock Reservation in North Dakota attend school at Fort Yates, Solen/Cannonball, and Selfridge.

—Information from North Dakota Indian Affairs Commission, 1988.

Unit II

In the Present

B. INDIAN LEADERS OF NORTH DAKOTA

Introductory Information

Indian people from North Dakota have become leaders in all walks of life: in government, in business, as doctors, lawyers, teachers, and artists. Indian athletes such as Don Blevins, runner, and Joe Gray Day, professional baseball player, were from Standing Rock. Robert Enno from Turtle Mountain is a pitcher in the minor league for the Los Angeles Dodgers. Fort Berthold has rodeo champions such as Joe Chase, Pete Fredericks and Angus Fox.

Curriculum Integration

Your basal reading series may have a selection on one of the following or other contemporary American Indian leaders who have become nationally known.

Robert Bennett — Lawyer
Billy Mills — Olympic Athlete
Jim Thorpe — Olympic Athlete
Pablita Velarde — Artist
Maria Martinez — Potter
Maria Tallchief — Ballet Dancer

If your students have read or will read one of the selections on Indian leaders, use it as an introduction to this section of the unit. Explain to the class that they will be learning about some Indian leaders from North Dakota.

Activities

On page 11 is a list of some contemporary Indian leaders from North Dakota who are educators, lawyers or in medicine.

Do some or all of the following activities:

1. Have the students read the lists of contemporary Indian leaders.
2. Have students listen to the introductory information presented by the teacher.
3. Have students discuss leadership and what it means.
4. Have the students write the names and occupations of people they consider to be leaders in their town.
5. Have students listen to a presentation by an Indian leader or by someone who can tell about a contemporary Indian leader.

Resources

Indians Into Medicine Program. *American Indian Doctors Today*. Grand Forks, ND: University of North Dakota Press, 1982.

Maher, John F., pub. *Who's Who in North Dakota*. Mandan, ND: Dakota West Enterprises, Inc., 1984.

Some Indian Leaders of North Dakota*

Fort Berthold

Thomas Fredericks — *Lawyer*
Hans Walker — *Lawyer*
Raymond Cross — *Lawyer*
Vance Gillette — *Lawyer*
Duane Bird Bear — *Lawyer*
Diane Johnson — *Lawyer*
Mike Christianson — *Medical Doctor*
Reba Walker — *Nurse*
Phyllis Cross — *Nurse*
Russell Mason — *National Alcoholism Program Administrator*
Angelita Felix — *Doctor of Education*
Joan Estes — *State Department of Public Instruction*
Bernadine Young Bird — *School Administrator*
Marlene Burr Ward — *Doctor of Education*
Dennis Fox — *Doctor of Education*
Ina Hall — *Teacher*
Clifford Joe Fox — *School Administrator*
Phyllis Howard — *College President*
Paige Baker — *Doctor of Education*
Robert Hall — *School Administrator*

Hans Walker — *Lawyer*

Fort Totten

Pat Walking Eagle — *Teacher*
Lenore Lougie — *Teacher*
Eric Longie — *Teacher*
Fay Jetty — *Teacher*
Donna Jetty — *Teacher*
Laverne Sullivan — *Teacher*
Josie Sullivan — *Teacher*
Rick Smith — *Teacher*
Myrna DeMarce — *Librarian*
Renita Delorme — *Teacher*
Dwayne Deegan — *Nurse*
Howard Cavanaugh — *Teacher*
Martina Kazena — *School Administrator*
Judy Ami — *School Administrator*
Carl McKay — *Lawyer*
Evan White — *Teacher*
Allen McKay — *Teacher*
Wayne Trottier — *School Administrator*
Helen Jacobs — *Librarian*
Ramona Rasmusson — *Teacher*
Jackie Thompson — *Teacher*

Turtle Mountain

Jerilyn DeCoteau — *Lawyer*
Roman Marcellais — *School Administrator*
Lionel deMontigny — *Medical Doctor*
Duane Schindler — *Doctor of Education*
Loretta DeLong — *Doctor of Education*
James Davis — *Doctor of Education*
Leigh Jeanotte — *Doctor of Education*
Dan Jercome — *School Superintendent*
Gerald Monette — *College President*
Viola LaFontaine — *School Administrator*
Rodney Larson — *Medical Doctor*
Richard Larson — *Medical Doctor*
Richard Monette — *Lawyer*
Theresa Delorme — *Doctor of Education*
Louis Dauphinais — *School Administrator*
Dennis Martin — *School Administrator*
Larry Belgarde — *School Administrator*
Dennis Blue — *School Administrator*
Carol Davis — *School Administrator*
Janice Wallette — *Medical Doctor*

Standing Rock

Thomas Skye — *Psychologist*
Gerald Gipp — *Doctor of Education*
Vine Deloria, Jr. — *Lawyer*
David Gipp — *College Administrator*
Sam Deloria — *Lawyer*
Rebecca Robbins — *Doctor of Education*
Karen Swisher — *Doctor of Education*
Dave Archambault — *College President*
Adele Little Dog — *School Administrator*
Emmet White Temple — *School Administrator*
Linda Lawrence — *School Administrator*
Robert Gipp — *School Administrator*
Ed Manydeeds — *Teacher*
Jim Fenelon — *Writer, Educator*
Verlys Pearman — *School Administrator*
Joe Luger, Jr. — *Medical Doctor*
Loretta Bad Heart Bull — *Nurse*
Ruth Snyder — *Nurse*
Bertha Gipp — *Nurse*
Alan Parker — *Lawyer*

*This is just a partial listing of Indian leaders of North Dakota. Teachers should feel free to add others they know.

Unit II

In the Present

C. INDIAN CHILDREN OF NORTH DAKOTA

Indian children come from a cultural background which is different from that of other children in North Dakota. That Indian cultural background is good and Indian people are trying not to lose it. However, Indian children in North Dakota have many of the same interests as other North Dakota children have. They like rock music, basketball and clothes.

Curriculum Integration

Your basal reading series may have one of the following or other selections which are stories about young Indian people today.

Wild Bird
Direction — poem
The Forgotten Door
Annie and the Old One
Benny's Flag
A Link with the Past
Boy of Canyon Rim
Indian Boy Joins Sentinel Staff
The Long Way Home
The Spider, the Cave and Pottery Bowl

If your students have read or will read one of these selections, use it as an introduction to this section of the unit. Reinforce the idea that there are many different tribes of Indian people and that the class will be focusing on Indian children of tribes of North Dakota.

Activities

On page 13 are pictures of some Indian children of North Dakota.

Do some or all of the following activities:

1. Have the students look at the pictures and read the captions under the pictures of Indian children.
2. Have the students listen to a presentation by the teacher from the introductory information.
3. Have the students discuss the information the teacher has provided about Indian children in North Dakota. What does it mean to be different? How are Indian children different from children of other groups? How are they alike?
4. Have the students write a letter to a class of Indian children in a school in North Dakota.

Resources

Mandaree Public School, Box 488, Mandaree, ND 58757
White Shield High School, Box 45, Roseglen, ND 58775
Twin Buttes Elementary School, RT 1, Box 65, Halliday, ND 58636
Fort Yates Public School, Box 428, Fort Yates, ND 58538
Standing Rock Community Schools, Box 377, Fort Yates, ND 58538
Four Winds Community High School, Box 199, Fort Totten, ND 58335
Wahpeton Indian School, Wahpeton, ND 58075
Turtle Mountain Community Elementary School, Box 440, Belcourt, ND 58316
Ojibwa Indian School, Box 600, Belcourt, ND 58316
Dunseith Day Elementary School, Box 759, Dunseith, ND 58329
Theodore Jamerson Elementary School, 3315 University Dr., Bismarck, ND 58501
Cannon Ball Elementary School, Solen, ND 58570

Some Indian Students of North Dakota

These students learn to read at the Ojibwa Indian School, Belcourt, Turtle Mountain.

Students from Four Winds School, Fort Totten — dressed up for a school powwow.

Jill Hall, Ivanda Russell, Fred Fox and Kirsten Holen of Twin Buttes School, Fort Berthold.

Pertina Brown Otter, John Buckley and Merrill Elk of Standing Rock Elementary School.

Unit III

In the Past

A. HISTORY OF THE NORTH DAKOTA INDIAN RESERVATIONS

Introductory Information

Indian people were the first inhabitants of the North Dakota area. Their history offers some very interesting stories. For example, how three tribes came together at Fort Berthold. How three cultures came together to make a very unique people called Metis (Michif) who occupy the Turtle Mountain reservation with the Chippewa people there. And, how it came to be that there are three different reservations for Sioux people, Standing Rock, Fort Totten, and the Sisseton Reservation. The Indian people of North Dakota have always been very close to the land. Note the centennial logo and the two buttes of land which signify the importance of the land to them. The loss of land was a major blow to the Indian people.

Curriculum Integration

Your basal reading series may have one of the following or other selections which contain information about Indians of the past.

Mystery of the Maya
The Cliff Dwellers
Hahnee's Secret
Island of the Blue Dolphins

If your students have read or will read one of these selections, use it as an introduction to this unit. Explain that the class will be focusing on the history of Indian people of North Dakota.

Activities

On page 15 are short histories of the Indian reservations in North Dakota.

Do some or all of the following activities:

1. Have the students read the histories of the reservations in North Dakota.
2. Have the students discuss the material they read on history of the reservations. Why were the reservations formed? How do you think the Indian people felt about moving to the reservations?
3. Have the students note the representation of the land on the centennial logo and stress that loss of land was devastating to them.
4. Have the students listen to a presentation by a teacher, a member of a tribal group or other informed citizen about the history or past times of one of the reservations.
5. Have the students pretend they are Indian people of the past. Have them write the way they feel about having their land taken away.

Resources

Schneider, Mary Jane. *North Dakota Indians*. Dubuque, IA: Kendall/Hunt Publishing Co., 1986.

Histories of North Dakota Reservations

Standing Rock Reservation

Standing Rock was once a part of the vast area called the Great Sioux Nation established by the Fort Laramie Treaty of 1851 for Lakota and Yanktonai Sioux people. In 1868, another Fort Laramie Treaty reduced the size of the reservation. When gold was discovered in the Black Hills, many non-Indian people came to the reservation. The Indians objected but they lost. In 1889, the Great Sioux Reservation was again reduced and, in fact, six small reservations were established in the South and North Dakota area. Standing Rock was one of the six reservations.

Fort Totten Reservation

In February, 1867, a treaty provided for the establishment of two reservations in the North Dakota area for Dakota Sioux Indians who were wandering groups. The Sisseton and Devils Lake (Fort Totten) reservations were established. The Cuthead band of the Yanktonai Sioux were also included in the provisions of the treaty and were to be settled at Fort Totten. Fort Totten was built in the summer of 1867 and about 250 Indian people came to settle there. By 1870, there were 500 Indian people living at Fort Totten.

Fort Berthold Reservation

The Mandan, Arikara and Hidatsa (have also been incorrectly called Gros Ventres) lived near one another. The three tribes were struck by smallpox and many of them died. After the epidemic, the three tribes moved to Like-a-Fishhook Village next to Fort Berthold, an American Fur Trading Post. The Fort Laramie Treaty of 1851 gave the Arikara, Mandan and Hidatsa land from east of the Missouri River in the North Dakota area to the Yellowstone River in Montana. The size of the reservation was cut from 12 million acres to what it is today.

Turtle Mountain Reservation

A group of Turtle Mountain Chippewa Indians and Metis (French-Chippewa and Cree people) lived in the northeastern North Dakota area. In 1882, land was officially set aside for their reservation. In 1884, though, the size of the reservation was reduced to 46,080 acres after a government inspection was made and the "mixed bloods" were not counted as a part of the official Indian population. When it was decided that the "mixed bloods" should have been included, there was not enough land for all of the people. Therefore, some people from Turtle Mountain were given land in the Trenton area, on the Fort Totten Reservation or in Montana.

Unit III

In the Past

B. NOTABLE NORTH DAKOTA INDIANS OF THE PAST

Introductory Information

Many people are not aware that such famous Indian people as Sitting Bull and Sakakawea (Sacajawea) are associated with North Dakota. There are many North Dakota Indian people of the past who should be noted.

Curriculum Integration

Your basal reading series may have one of the following selections or others on noted Indian people in history.

Sequoyah
The Earned Name — Crazy Horse
Waheenee (Hidatsa)

If your students have read or will read one of these selections, use it as an introduction to this section of the unit. Explain that the class will be focusing on notable Indian people of the past from North Dakota.

Activities

On page 17 is a list of notable Indian people of the past from North Dakota.

Do some or all of the following activities:

1. Have the students read the list of notable Indians of the past from North Dakota.
2. Have students tell if they've heard of any of the people on the list of notable Indians of the past and also tell what they know of them.
3. Have students listen to an article from the encyclopedia on Sakakawea or Sitting Bull.
4. Have students write a mock letter to the State Historical Society to request more information on one of the Indian people on the list.
5. Have students write books about Sitting Bull, Sakakawea, or other notable Indian people of the past.

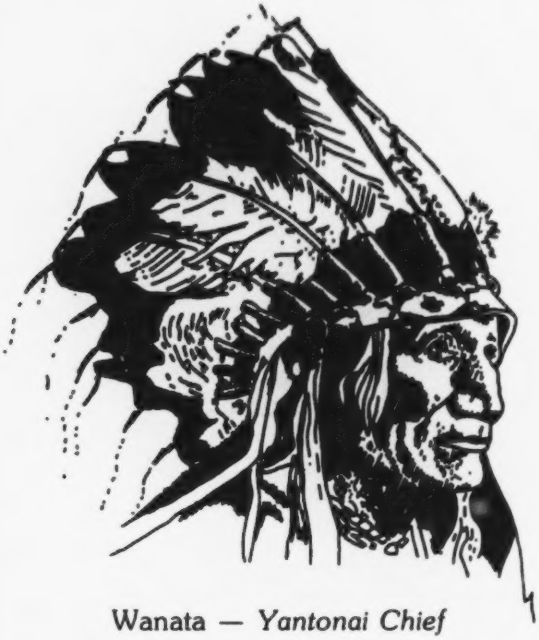
Resources

O'Connor, Richard. *Sitting Bull: War Chief of the Sioux*. McGraw-Hill, 1968.
Sibert, Jeffrey. *Sacajawea*. Boston: Houghton Mifflin, 1960.
Rolfsrud, Erling. *Extraordinary North Dakotans*. 1954.
Katz, Jane. "Waheenee" in *We Rode the Wind: Recollections of Nineteenth-Century Tribal Life*. Minneapolis, MN: Lerner Publications, 1975.

Some Notable Indian People of the Past from North Dakota*

Fort Berthold

Sakakawea — *Guide to Lewis and Clark*
Mink Woman — *Posed for statue of Sakakawea in Bismarck*
Waheenee — *Told the story of her life*
Edward Goodbird — *Minister*
Margie Slocum — *Nurse*
Wolf Chief — *Businessman*
Crows Heart — *Spiritual Leader*
Rose Pflieger — *Teacher*
Robert Fox — *Minister*
White Shield — *Arikara Chief*
James Bear Ghost — *Educational Administrator*
Margaret Breuer — *Teacher*
Four Bears — *Name of two chiefs, one Mandan, one Hidatsa*



Wanata — *Yantonai Chief*

Turtle Mountain

La Metas Rouge — *Medicine Women*
Red Bear — *Chief*
Little Shell — *Chief*
Louis Riel — *Metis (Michif) Leader*
Frank Vondal — *Tribal Leader*
Edward Jollie — *Tribal Leader*
Louis Marion — *Tribal Leader*
David P. Delorme — *Professor*
Benedict LaFromboise — *Priest*
Charles Cree — *Historian*
John Reflectingman — *Civic Leader*
Joseph Great Walker — *Civic Leader*

Standing Rock

Francis Zahn — *Historian*
Sitting Bull — *Medicine Man*
Nellie Schoenhut — *Nurse*
Eva Flying Earth McGillis — *Nurse*
Bernard Standing Crow — *Judge*
Gall — *Chief*
Herbert Welsh — *Minister*
Lester Kills Crow — *Minister*
Good Day — *Medicine Woman*
Kills Pretty Enemy — *Spiritual Leader*
Big Head — *Chief*

Fort Totten

Ignatius Court — *Early Leader*
Axe Handle — *Chief*
Little Fish — *Chief*
John & Theresa LeftBear — *Civic Leaders*
Dennis Cavanaugh — *Historian*
Standing Buffalo — *Chief*
Wanata — *Chief*
Bear's Tooth — *Chief*
Charles White — *Interpreter*
Bead — *Chief*

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*This is just a partial list of notable Indian people of the past from North Dakota. Teachers should feel free to add others they know.

Unit III

In the Past

C. WAY OF LIFE

The way of life of the Indian people of North Dakota before the Europeans came to live here is a very interesting topic of study. The Indian people would like to preserve as much of that traditional way of life as possible since it was a good life. People do not realize that the Indian way of doing things was often adopted by the European settlers.

Curriculum Integration

Your basal reading series may have one of the following or other selections on Indian ways of life.

Gift from the Incas
From Corn to Minnesota

Waheenee — Hidatsa
Hahnee's Secret

If your students have read or will read one of these selections, use it as an introduction to this section of the unit. Explain that each Indian tribe in America had a somewhat different way of life and that the class will be focusing on some aspects of the way of life of Indian people of North Dakota.

Activities

On page 19 is information on the way of life of Indians of North Dakota in the past.

Do some or all of the following activities:

1. Have the students read the material on the way of life.
2. Have the students discuss the material on the way of life. What are some things Europeans got from the Indians? Why do you think Indian people want to keep the Indian way of life as much as they can?
3. Have the students read or listen to instructions on how to make the Indian toy and make one.
4. Have the students write a summary of what they've learned about the way of life of Indian people of North Dakota in the past.
5. Have an elder visit the class and tell about life in earlier times.

Resources

Israel, Marion. *Dakotas*. Chicago: Melmont Publishers, 1957.

Katz, Jane. "Waheenee" in *We Rode the Wind: Recollections of Nineteenth-Century Tribal Life*. Minneapolis, MN: Lerner Publications, 1975.

Wilson, Gilbert L. *Waheenee: (as told by Buffalo Bird Woman) An Indian Girl's Story*. Bismarck, ND: State Historical Society of North Dakota, 1981.

K-5 Kit on Indian Life, American Indian Curriculum Development Program, United Tribes Technical College, 3315 University Drive, Bismarck, ND 58504.

Way of Life

Many of the foods we eat today were first grown by Indian people. Indians in the North Dakota area grew corn, squash, beans, sunflowers and potatoes before the Europeans came here. One of the most cultivated plants was corn. Note the inclusion of a picture of corn on the centennial logo. Many varieties of corn were grown. Colored flint corn, yellow sweet and flour corn are some examples. Corn was used for other purposes as well as for food. Corn husks became decorations; corn silk was a sweetener and kernels of corn were used for ceremonies. The pollen of corn was used as a medicine.

Indian people in the North Dakota area found other plants and herbs which worked as medicine and oftentimes, they shared this knowledge with European people who settled in the area. The Indian people of North Dakota made wide use of parts of trees for shelter, implements, baskets, musical instruments and other items. Plants and trees were viewed as sacred gifts from Mother Earth.

Indian people in the North Dakota area had to be scientists to figure out how to do things. For example, they learned to dry foods to preserve them. They learned to use animal brains for tanning animal hides. The brains contain a certain chemical which works for this purpose.

Indian boys played games with small wooden or horn tops, bows and arrows and bone whirlers (whizzers). Indian girls played with dolls made of wood or buckskin stuffed with hair.

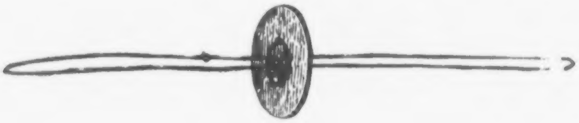
★ ★ ★ ★ ★

Whirler Game

You can make a bone whirler by using a large button instead of a bone.

Cut a piece of string two feet long. Thread the string through two holes of the button and tie the ends of the string together. Tie the string in at least three knots. With your index fingers extend the string out so that the same amount of string is on each side of the button.

Holding the string with your index fingers, twirl the button so as to twist the string. Then pull the string so it is taut. The button will whirl rapidly and twist the string again.



Unit IV

Language, Legend and Song

A. INDIAN LANGUAGES OF NORTH DAKOTA

Introductory Information

Every tribal group of Indian people has its own language. When Columbus came to America there were 300 different languages spoken by the Indian people. In North Dakota, the tribal groups speak different languages. On Fort Berthold they speak three different languages because there are three tribal groups, Arikara, Mandan and Hidatsa. On Standing Rock, they speak Lakota Sioux and Dakota Sioux. At Fort Totten, they speak Dakota Sioux. At Turtle Mountain, two tribal languages, Chippewa and Cree, are spoken in addition to the Michif language, which is a mixture of Cree and French. Many Indian words have become a part of American English. In North Dakota, many of the towns and other places have Indian names or were named after happenings which were Indian-related.

Curriculum Integration

Your basal reading series may have one of the following or other selections which contain information about Indian languages.

From Corn to Minnesota
The Long Way Home
Indian Words

If your students have read or will read one of these selections, use it as an introduction to this unit. Explain to the students that they will be focusing on place names in North Dakota which have been influenced by Indian happenings or languages of North Dakota tribes.

Activities

On page 21 are some North Dakota place names which are Indian or Indian-related.

Do some or all of the following activities:

1. Have the students listen to a presentation by the teacher on the introductory information.
2. Have students read the list of place names.
3. Have the students each write and illustate a page about an Indian place name and compile them in a book.
4. Have some students read some of their place name papers over the school intercom to all students in the school.
5. Have a local elder visit the class and tell how local places got their names.

Resources

Brevet's North Dakota Historical Markers and Sites, Brevet Press, Inc., 519 W. 10th St., Sioux Falls, SD 57104.
"Native American." *North Dakota Rural Electric Cooperative Magazine*. July, 1988.

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Some North Dakota Place Names Which Are Indian-Related

Dakota in North Dakota — another name for Sioux.

Mandan — named after tribe of Mandan Indians.

Standing Rock Hill — historic site once used by Indians for ceremonials. One mile east of Ft. Ransom.

Fort Totten — was established to place Dakota Sioux on reservations.

Menoken — site of Mandan Indian Village.

Statue of Sakakawea — on the Capital Grounds in Bismarck.

Battle of Killdeer Mountains — where General Sully and 3,000 troops were sent to punish the Sioux.

Sentinel Butte — where two of Custer's scouts acting as sentinels were killed by Indians.

Medicine Rock — picture writing on the rock which is southeast of Elgin.

Fort Mandan — where Lewis and Clark wintered with the Mandans and Hidastas, 1804 - 1805.

Slant Indian Village — a Mandan Village at Fort Lincoln State Park.

Four Bears Memorial Bridge — named in honor of two chiefs named Four Bears, one Mandan and one Hidatsa.

Gravesite of Sitting Bull — at the entrance of Fort Yates.

Lake Sakakawea — named after Sakakawea, guide for Lewis and Clark.

Parshall — named after Hidatsa surveyor, George Parshall.

Lakota — also pronounced Dakota, meaning *Sioux*.

Makoti — a Mandan word meaning *earth lodge*.

Minnewaukan — a Sioux word meaning *spirit water*.

Wahpeton — named for a group of Sioux people.

Pembina — Ojibwa for *summer berry*.

Lake Metigoshe — Algonquian/Ojibwa word for *clear water surrounded by oaks*.

Gingras Historic Site — a Metis (Chippewa-French) fur trader operated a trading post here. Near Walhalla.

Whitestone Hill — site of 1863 massacre of Yanktonais.

Unit IV

Language, Legend and Song

B. INDIAN STORIES OF NORTH DAKOTA

Introductory Information

Indian people have an oral tradition; that is, they usually hand down information by telling it rather than by writing it. They especially like to tell stories. Their stories are myths or legends. Sometimes the stories teach lessons.

Curriculum Integration

Your basal reading series may have one or more of the following Indian stories or others.

Pushing Up the Sky
The Mud Ponies
The Dun Horse
Grizzly Bear's Lodge (Sioux)
How Coyote Helped to Light the World
The Great Penobscot Raid
Ice Man and the Messenger of Springtime (Chippewa)
Thunderbird

If the students have read or will read one of these selections, use it as an introduction to this section of the unit. Explain to the class that they will be focusing on Indian stories of North Dakota.

Activities

On page 23 are some stories from the Indian people of North Dakota.

Do some or all of the following activities:

1. Read the stories with the students.
2. Have the students listen to the teacher present the introductory information.
3. Have the students discuss the stories. What are the lessons they give?
4. Have the students in pairs, as a writer and illustrator, retell one of the stories they have read in writing with illustrations.
5. Have the students listen to the teacher or a local elder tell stories from the past.

Resources

McLaughlin, Marie L. *Myths and Legends of the Sioux*. Bismarck, ND: Tumbleweed Press, 1974.
Reid, Dorothy M. *Tales of Nanabozho*. Toronto: Oxford University Press, 1979.
Parks, Douglas A., Jones, A. Wesley, and Hollow, Robert C., eds., *Earth Lodge Tales from the Upper Missouri: Traditional Stories of the Arikara, Hidatsa and Mandan*. Bismarck, ND, University of Mary, 1978.
Goble, Paul. *The Girl Who Loved Wild Horses*. Scarsdale NY: Bradbury, 1978.

The Hunter and the Wolf

On a very windy autumn day many years ago a hunter was going about in search of game. As he walked along, he came upon a wolf which had surprised a flock of geese, then had killed a number of them.

The hunter, who was very lazy, was pleased to be able to find some game so easily. He drove the wolf away and began preparing the geese for a big meal for himself.

While the geese were roasting, the man became angry at two nearby trees which were rubbing and squeaking as they moved in the wind. The noise made him very angry and he ordered the trees to stop moving.

When the harsh noise continued, the hunter climbed up into the branches. He placed one leg between the trunks that were rubbing and began to pry them apart, hoping to put an end to the terrifying noise. Just then the wind stopped blowing and the trees came close together. He was held fast between them.

The wolf, watching from a distance, saw what had happened. He went back, ate all the geese, and left only the feet sticking out of the ashes.

Finally the man worked himself loose, only to find that he had gained nothing by letting some one else do his hunting.

from Federal Writers Project, *Legends of the Mighty Sioux*.
New York: AMS Press, 1978.

The Lazy Boy Who Loved to Sleep

Told by John Fox, Arikara

There was a boy who was not active. He would just sleep and sleep. His father was always saying, "Hey! You should go on the warpath! You should go hunting! All you do is sleep, sleep."

Sometime later the boy made up his mind to change. He told his father, "Father, I've decided to go on the warpath. The men are gathering together to go on a war party." He went to where they were meeting. Now when the boy came out from the meeting, he met a man who was standing there. The man wore a robe with the fur inside out, and he had a feather on his head. "What you are going to do is good," the man said, and then he told the boy what he should do when he went on the warpath.

The party went horse raiding. The boy was among them, and they took many horses. This boy had been blessed by the man whom he had seen, whoever he was, the man who wore the robe with the hair inside out. Now he was doing the things that the strange man had told him earlier. As he had said, they now were raiding horses.

As they were running off with the horses, the enemy chased them. The boy hung down low on one side of his horse when the enemy overtook him. Then his horse would speed up. After that brave deed, the boy became well known.

Later as he was in the habit of doing, the boy began oversleeping. Then at night the man came to him. He told the boy, "Hey, now you have made a mistake. You must love your habit of sleeping. And so it shall be: you will be poor from now on." And this is the reason that, as we go around, if you're not ambitious you are poor.

Parks, Douglas R., Jones, A. Wesley, Hollow, Robert C., eds. *Earth Lodge Tales from the Upper Missouri: Traditional Stories of the Arikara, Hidatsa, and Mandan*. Bismarck, ND: University of Mary, 1978.

Unit IV

Language, Legend and Song

C. INDIAN SONGS OF NORTH DAKOTA

Introductory Information

Indian people have always sung songs. Note the singer with the drum on the centennial logo. Traditional Indian poems from past times were usually really songs which Indian people sange. Today Indian people sing Indian songs especially for powwows. There are many Indian singing groups. One such group is the Red Nation singers of Ft. Totten. Bonnie Jo Hunt, from the Standing Rock Reservation is a nationally known singer of American contemporary music. Joseph Belgarde from Turtle Mountain was asked to sing at President Roosevelt's Inaugural Ball in 1932. The Klaudt Family gospel singers of Ft. Berthold are nationally known.

Curriculum Integration

Your basal reading series may have one of the following Indian poems/songs or others.

A Song of Greatness
Song of the Skyloom
Beginning of the Day
I Hear An Eagle
At the Edge of the World
January

If your students have read or will read one of these selections, use it as an introduction to this section of the unit. Explain to the class that they will be focusing on Indian songs/poems from North Dakota tribes.

Activities

On page 25 are some songs from the past of tribal groups of North Dakota and a short piece on Bonnie Jo Hunt.

Do some or all of the following activities:

1. Have the students listen to the introductory information presented by the teacher.
2. Have students read the songs and read the article about Bonnie Jo Hunt.
3. Have the students choose one of the songs and write or tell what it means to them.
4. Have the students read their interpretation of their chosen Indian song to the other students.
5. Have the students listen to some Indian songs of today on cassette tape.

Resources

Books on traditional Indian poetry such as — *The Trees Stand Shining, Poetry of the North American Indian*, by Hettie Jones, Dial Press, P.O. Box 2000, Pinebrook, NJ.

Cassette tapes of Indian music by singing groups of North Dakota from Canyon Records, 4143 N. 16th St., Phoenix, AZ 85016, (602) 266-4659.

Indian Songs of North Dakota

at night may I roam
against the winds may I roam
when the owl is hooting
may I roam

at dawn may I roam
against the winds may I roam
at dawn may I roam
when the crow is calling
may I roam

—Sioux

as my eyes
search
the prairie
I feel the summer
in the spring

—Chippewa

a certain maiden
to the garden
goes;
lonely
she walks

—Hidatsa

Bonnie Jo Hunt is a professional singer from the Standing Rock Reservation in North Dakota. She travels all over the United States presenting concerts. She sings opera and popular songs. She studied music in New York City, San Francisco and Cairo, Egypt. During her concerts she also tells people about Indian people because she wants others to know how special they are and she wants Indian people to be proud of being Indian.

Resources

Artists of Indian America, Volume I cassettes available from Artists of Indian America, Inc., 6636 Mossman Pl. NE, Albuquerque, NM 87110.

Unit IV

Language, Legend and Song

D. INDIAN WRITING AND WRITERS OF NORTH DAKOTA

Introductory Information

Early Indian writing was in the form of pictographs. Indian people used pictographs especially to record history and events. Some old writing of this kind was found at Medicine Butte southwest of Heil, ND. Today some Indian people from North Dakota and elsewhere are accomplished authors and have written poetry, novels and non-fiction works which are recognized nationally. Louise Erdrich, from the Turtle Mountain reservation, has received many awards for her work, especially for her novel, *Love Medicine*. Vine Deloria, Jr., from the Standing Rock Reservation, is well known for many works including his book *Custer Died for Your Sins*. Other Indians from North Dakota reservations have written books and articles on important Indian issues for national publication. Bea Medicine, an anthropologist from Standing Rock, and Tillie Walker, past tribal council member from Fort Berthold, have written such materials. Rex Moore from Fort Totten has written *Distant Drums* and *See for Memory*.

Curriculum Integration

Your basal reading series may have one of the following or other selections which contain information about Indian writing:

Picture Signs that Tell a Story
Sequoyah — The Talking Leaves
Buffalo Skin History
Hahnee's Secret

If your students have read or will read one of these selections, use it as an introduction to this section of the unit. Explain to the class that they will be focusing on Indian writing and writers from North Dakota.

Activities

On page 27 is an example of some picture writing and some pictures and information on Louise Erdrich and Vine Deloria, Jr.

Do some or all of the following activities:

1. Have students listen to the introductory information presented by the teacher.
2. Have students look at the pictures and read the information about the Indian authors.
3. Have the students discuss writing as a career, as a pastime.
4. Have students write something in pictures.
5. Have students, in pairs, tell each other what their pictographs say.

Resources

Hofsinde, Robert. *Indian Picture Writing*. New York: William Morrow, 1959.
Bealer, Alex W. *Picture Skin Story*. New York: Harper & Row, 1960.

Indian Writing and Writers of North Dakota

Louise Erdrich, Turtle Mountain Chippewa, is a poet and writer of novels. Her book, Love Medicine, *is a best seller and she has some recent novels,* The Beet Queen *and* Tracks. *She lives with her husband and children in New Hampshire.*

Vine Deloria, Jr., Standing Rock Sioux, is a lawyer and an author of books about American Indians and how they are doing today. He is also a professor at the University of Arizona in Tucson.

Unit V

Art, Music and Dance

A. INDIAN ART OF NORTH DAKOTA

Introductory Information

Indian people love beauty. Refer to the centennial logo. Indian people are known for their fine craft and art work, both past and present. Indian art is sought by people from all over the world today. North Dakota Indians are known for their beautiful beadwork and star quilts. Many North Dakota Indian people are also fine painters and sculptors. The Francis Cree family from Turtle Mountain is known for the baskets they make. Governor Olson made the Cree baskets gifts to official visitors to the state.

Curriculum Integration

Your basal reading series may have one of the following selections on Indian art.

Indian Art
American Indian Art
Pueblo Artist — Pablita Velarde
The Spider, the Cave and the Pottery Bowl
When Clay Sings
Keeping Old Crafts Alive
Annie and the Old One
Maria Martinez — Potter
A Link With the Past
Turquoise — poem

If your students have read or will read one of these selections, use it as an introduction to this unit. Explain to the class that they will be focusing on Indian art of North Dakota.

Activities

On page 9 are some examples of Indian art from North Dakota.

Do some or all of the following activities:

1. Have the students discuss people they know who make quilts, jewelry or baskets and the value of these activities.
2. Have the students look at the pictures of Indian art and discuss the art forms.
3. Have the students listen to the introductory information presented by the teacher.
4. Have students view items of Indian art in a museum or brought to the classroom.
5. Have students write a cinquain or other poem describing the Indian art form they like best of the three shown.
6. Have the students, in groups of two or three, read each other's poems and comment on them.

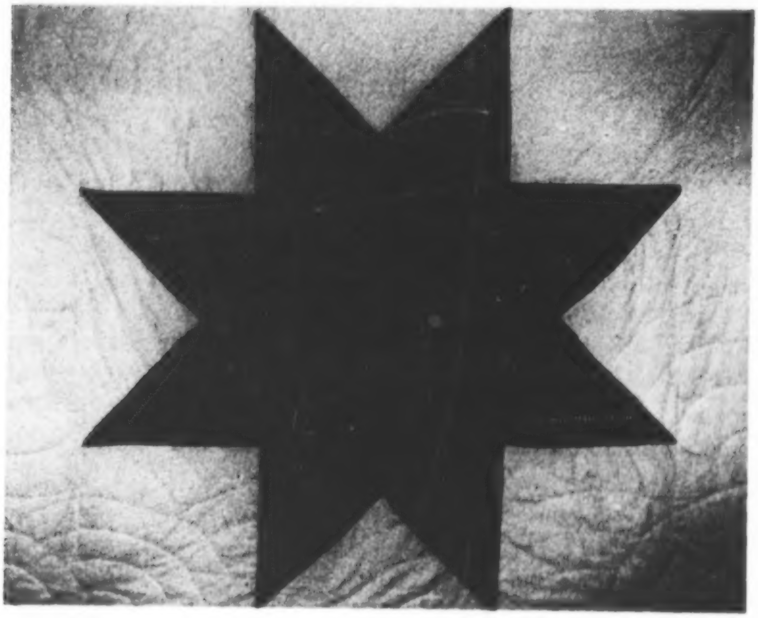
Resources

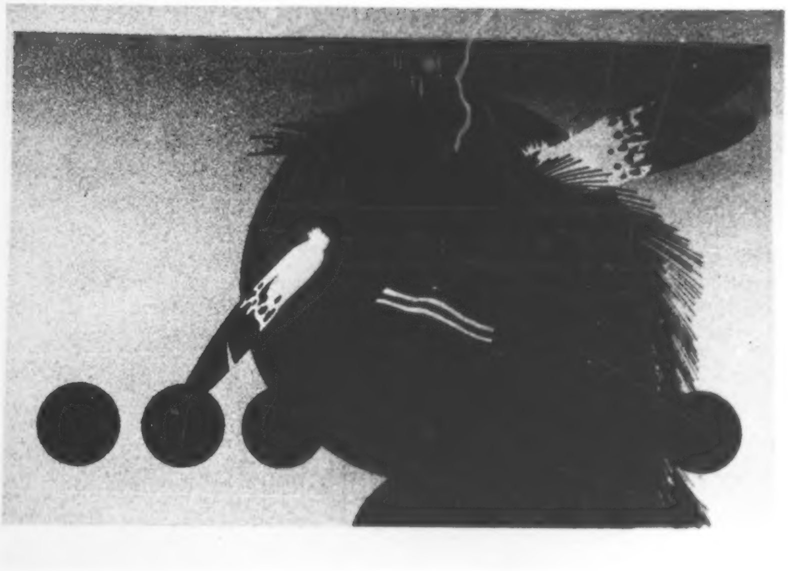
Brochure on the Turtle Mountain Chippewa Heritage Center available from the Center, Belcourt, ND 58316.

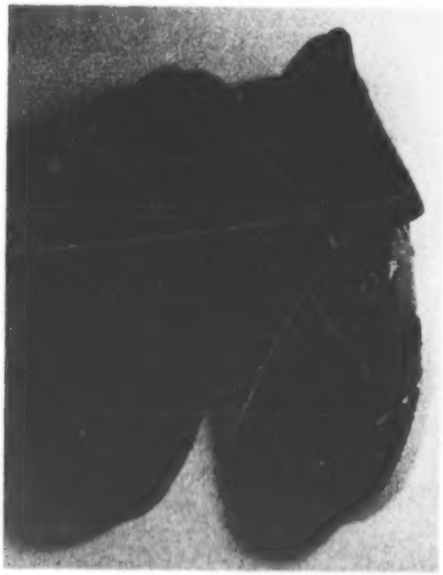
Art and Indian Children of the Dakotas, series of five books, Bureau of Indian Affairs, available from U.S. Government Printing Office, Washington, DC, 20402-9325, (202) 783-3238.

North Dakota Native American Arts and Crafts, North Dakota Indian Arts Association, c/o North Dakota Economic Development Commission, Liberty Memorial Building, Bismarck, ND.

Indian Art of North Dakota







Unit V

Art, Music and Dance

B. INDIAN MUSIC AND DANCE OF NORTH DAKOTA

Introductory Information

Indian music and dance are still very much alive in North Dakota. Refer to the singer with the drum on the centennial logo. During the summer months there is a powwow almost every weekend. At the powwow dancers range from wee tots to the elderly. At powwows the music is provided by drum groups. Indian people have also excelled in other forms of music and dance. An Osage Indian of Oklahoma, Maria Tallchief, became a famous ballet dancer in America. Kevin Locke of Standing Rock is nationally known for his traditional Indian flute music. Wilbur Howard of Fort Berthold has a doctorate in music and played in an orchestra in Cincinnati. Robert Bruce from Turtle Mountain was a member of the U.S. Army Band. The Turtle Mountain people also have Cajun fiddle music because of their French-Indian background.

Curriculum Integration

Your basal reading series may have one of the following or other selections relating to Indian dance.

Maria Tallchief

Buffalo Dance of the Mandan Indians

If your students have read or will read one of these selections, use it as an introduction to this section of the unit. Explain to the class that they will be focusing on music and dance of the tribes of North Dakota.

Activities

On page 31 is a picture of an Indian dancer and a summer powwow schedule for North Dakota.

Do one or all of the following activities:

1. Have the students read the powwow schedule and the information about Mary Louise Defender Wilson.
2. Have the students discuss the powwow schedule, the names of the powwows and their locations. Find them on a map.
3. Have the students write a short paper on Why I Like Powwows or Why I Would Like to Attend a Powwow.
4. Have the students listen to the introductory information presented by the teacher.
5. Have the students listen to the music of an Indian drum group or other Indian musicians.

Resources

Cassette tapes of Indian music of North Dakota from Canyon records, 4143 N. 16th St., Phoenix, AZ 85016 (602) 266-4659. Tapes available by Mandaree Singers, Red Nation Singers, Eagle Whistles, Eagle Tail, Fort Yates Singers, Cannonball Singers. Music by Kevin Locke and Chippewa Cajun music also available.

North Dakota Powwow Schedule

Mary Louise Defender Wilson, leader at Standing Rock and past Miss Indian America. She is a teacher at Standing Rock Community College and is considered an expert on Sioux language and culture. She portrays her great-grandmother, Good Day, in an historical play presentation.

JUNE

Cannonball
2nd Weekend — Powwow — Cannonball

Porcupine
3rd Weekend — Powwow — Porcupine

JULY

White Shield
2nd Weekend — Powwow — White Shield
(near Roseglen)

Mandaree
3rd Weekend — Powwow — Mandaree

Fort Totten
4th Weekend — Powwow — Fort Totten

AUGUST

Fort Yates
1st Weekend — Powwow — Fort Yates

Little Shell
2nd Weekend — Powwow — New Town

Twin Buttes
4th Weekend — Powwow — Twin Buttes
(near Halliday)

SEPTEMBER

Turtle Mountain
1st Weekend — Powwow — Belcourt

United Tribes
2nd Weekend — Powwow — Bismarck

Further Resources

STUDENT READINGS

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Story of An American Indian Series. Minneapolis: Dillion Press (500 S. 3rd St.).

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Eastman, Charles A. *Indian Scout Craft and Lore*. New York: Dover Publications, 1974.

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Laubin, Reginald and Gladys. *Indian Dances of North America*. Norman: University of Oklahoma Press, 1987.

AUDIO-VISUAL RESOURCES

K-5 kit, American Indian Curriculum Development Program, United Tribes Technical College, 3315 S. University Dr., Bismarck, ND 58504. (701) 255-3285

8 Units—
Indian Family
Dwellings
Communities
Education
Food
Values
Animals
Birds

In addition, slide-tape shows are available:

Indians and Time, Complementary Unit: Values

Indians and Big Game Animals, Complementary Unit: Education

Medicine of the Flowers I & II, Medicine of the Shrubs, Plains Indian Foods, Complementary Unit: Food

Indian and Fur-Bearing Animals, Complementary Unit: Animals

Tatanka, Role of the Buffalo, Complementary Unit: Communities

Messengers of the Sky, Complementary Unit: Birds

Maghidi Mia (Corn Woman), Memories of an old woman

Trees Used by Indians

Tales of the Plains Indians. (Six sound filmstrips) Coronet, 63 E. S. Water St., Chicago IL 60601.

Weatherford, Elizabeth, ed. *Native Americans on Film and Video*. Museum of the American Indian/Heye Foundation (Montpelier, VT: Capital City Press, 1981).

Further Acknowledgments

Many individuals assisted in the preparation of this curriculum. North Dakotans living in the Washington, D.C., area worked closely with Sandra Fox in manuscript preparation. Harriett Skye, of the Standing Rock Reservation, assisted in research and contributed many photographs. Dennis R. Fox, of the Fort Berthold Reservation, contributed the sketches which illustrate the manuscript. Nancy J. Fox, of the Fort Berthold Reservation, did the word processing.

As the curriculum took shape, needs for additional resources became clear. Individuals who responded to the call for photographs, lists of names, recipes, stories, and other items included Dr. Angelita Felix, Fort Berthold Reservation; Kerry Hartman, White Shield School; Phillip Shortman, Standing Rock Head Start; Don Morgan, Fort Totten Agency Superintendent; Martina Kazena, Four Winds School; Delcie Jerome, Ojibwa Indian School; Les LaFountain, Ojibwa Indian School; Dan Rylance, University of North Dakota; Dr. Janet Ahler, University of North Dakota; the North Dakota Indian Affairs Commission; and the North Dakota Council on the Arts.

Educators from the four North Dakota reservations reviewed several drafts of the manuscript, suggesting resources and teaching ideas. Gratitude for thoughtful reading of the manuscripts is extended to Viola LaFontaine, Turtle Mountain; Carol Davis, Turtle Mountain; Bernadine Young Bird, Fort Berthold; Karen Hartman, Fort Berthold; Pat Walking Eagle, Fort Totten; Donna Jetty, Fort Totten; Gaylene Yellow Fat, Standing Rock; Verlys Pearman, Standing Rock; and Joan Estes, Fort Berthold and the North Dakota Department of Public Instruction.

Integral to the curriculum project is the Native American Centennial Logo for North Dakota designed by Wallace "Butch" Thunderhawk, Jr., of Standing Rock, with ideas contributed by Catherine Fox Harmon, Fort Berthold; Pemina Yellow Bird, Fort Berthold; and Charles Gourneau, Turtle Mountain. The beauty of the logo is enhanced by the documentation prepared by Mary Louise Defender Wilson and James Fenelon of Standing Rock.

Other individuals worked to assure publication and distribution of the curriculum. The grant-writing skills of Dr. Leigh Jeanotte and Dr. Mary Harris, University of North Dakota, and of Clarence Bina, North Dakota Department of Public Instruction, helped to win the support of the North Dakota Centennial Commission, the Exxon Foundation, and the Mountain West Equity Center, of Ogden, Utah, for the project. The ongoing assistance of Dan Rylance, University of North Dakota Centennial Committee, and of Mary Louise Defender Wilson, North Dakota Centennial Commission, were invaluable in this process.

Funding for this project came from several sources. A match of $30,000 to funds raised by the sponsors was granted by the North Dakota Centennial Commission in the School Interpretation category. A grant of $10,000 from the Exxon Foundation and another of $3,000 from the Mountain West Equity Center were contributed by the North Dakota Department of Public Instruction along with $10,000 from other sources. The remaining $7,000 was contributed by the Center for Teaching and Learning and the University of North Dakota.

In the final stages of manuscript preparation, bibliographic work was completed at the Center for Teaching and Learning, University of North Dakota, by Dr. Janet Ahler, Dr. Mary Harris, Wallace Peck, and Audrey Pearson. Delivery of the curriculum to teachers before April 5, 1989, Native American Recognition Day, was assured by the involvement of the North Dakota Department of Public Instruction through the Teacher Centers at Bismarck/Mandan, Dickinson, Williston, Minot, Devils Lake, Grand Forks, Mayville, Fargo/West Fargo, Wahpeton, and Valley City.

About the Author

SANDRA J. FOX, a member of the Oglala Sioux tribe, grew up on the Fort Berthold Reservation and graduated from Mandaree High School in North Dakota. She earned a B.S. in English education at Dickinson State University and began her teaching career in Des Lacs, North Dakota, where she taught high school language arts and business and served as librarian. She later moved to Eagle Butte, South Dakota, as high school and junior high language arts and reading teacher, developing a reading program based on Native American literature. In 1971, she earned a M.Ed. in Secondary Education at the Pennsylvania State University and accepted a position as language arts specialist with the Bureau of Indian Affairs Education Resource Center in Albuquerque, New Mexico.

Dr. Fox completed an Ed.D. in Curriculum and Instruction at the Pennsylvania State Unviersity in 1976. Since then, she has served as Title I and Language Arts specialist with the Aberdeen Area Office of the Bureau of Indian Affairs; evaluation specialist with the Title IV Resource and Evaluation Center Two in Bismarck, North Dakota; remedial reading teacher in Eagle Butte, South Dakota; and Senior Associate and staff developer with ORBIS Associates of Washington, D.C. Dr. Fox has extensive consulting experience in bilingual and multicultural education, reading in the content areas, and use of the whole language approach. She recently accepted a position as Education Specialist for the Effective Schools Program with the Bureau of Indian Affairs, a position which frequently brings her back to her home state of North Dakota. Dr. Fox and her family live in the Washington, D.C., area.

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Native American Curriculum

JUNIOR HIGH

North
Dakota
CENTENNIAL

RC 017520

Native American Curriculum

JUNIOR HIGH LEVEL

Sandra J. Fox

A Centennial Project of the
North Dakota Department of Public Instruction
and the
Center for Teaching and Learning, University of North Dakota,
with support from the
North Dakota Centennial Commission,
Exxon Foundation, and
Mountain West Equity Center

Grand Forks, North Dakota
1989

Acknowledgments

Permission to reprint material from the following sources is gratefully acknowledged:

"Indian Reservations of North Dakota," from Theodore B. Jelliff, *North Dakota, A Living Legacy*. Fargo, ND: K and K Publishers, 1983.

"Story of the Peace Pipe," from Marie McLaughlin, *Myths and Legends of the Sioux*. Bismarck, ND: Tumbleweed Press, 1974.

"Tradition," from Gilbert L. Wilson (as told by Buffalo Bird Woman), *Buffalo Bird Woman's Garden*. St. Paul: Minnesota Historical Society Press, 1987.

"Fish Butte," from Ella C. Deloria, *Dakota Texts*. Vermillion: University of South Dakota Press, 1978.

"Songs of Sitting Bull," from A. Grove Day, ed., *The Sky Clears: Poetry of the American Indians*. Lincoln: University of Nebraska Press, 1964.

"Snow Train," by Louise Erdrich, from Ryna Green, ed., *That's What She Said: Contemporary Poetry and Fiction by Native American Women*. Bloomington, IN: Indiana University Press, 1984.

"Dr. Lionel deMontigny," from *American Indian Doctors Today*. Grand Forks, ND: University of North Dakota, n.d.

Photograph of Vine Deloria, Jr., from Harriett Skye.

Photograph of Louise Erdrich from Michael Dorris.

Photograph of Bruce LaFountain, from Bruce LaFountain, Route 7, Box 111V, Old Santa Fe Trail, Santa Fe NM 87505.

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State of North Dakota
OFFICE OF THE GOVERNOR
BISMARCK, NORTH DAKOTA 58505
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GEORGE A. SINNER
GOVERNOR

NORTH DAKOTA
CENTENNIAL

January 17, 1989

Ms. Mary McDonnell Harris, Dean
Center for Teaching and Learning
University of North Dakota
Box 8151, University Station
Grand Forks, ND 58202

Dear Dean Harris:

I am pleased to endorse the Native American Studies Curriculum as a North Dakota Centennial Project.

As I indicated in my State of the State Address, the North Dakota Blue Book indicates that long before statehood, there lived on these prairies a noble, native people.

Distinct Indian groups were here when the first white explorers arrived. They were the Dakota or Lakota nation, Chippewa (or Ojibwa), Assiniboine, Cheyenne, Mandan, Hidatsa, and Arikara. Later arrivals included groups of Cree, Blackfeet, and Crow who frequented western buffalo ranges.

Contact between the Indians and the Euro-Americans was largely peaceful. But in many ways the arrival of the white man brought controversy and tragedy. The Indian people experienced hardship, and good things in their lives were forever changed, some were lost.

We struggle yet to share the good things of the American dream with our Native American predecessors, now our fellow citizens.

I wish you every success with your Centennial Project.

Sincerely,

George A. Sinner

George A. Sinner
Governor

GAS:CMS:dmj

North Dakota Centennial Commission
S.F. "BUCKSHOT" HOFFNER, EXEC. DIR.
2204 EAST BROADWAY • BISMARCK, ND 58501 • PHONE: 701-224-2589

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854-3861

10 January 1989

Mary McDonnell Harris, Dean
Center For Teaching and Learning
University of North Dakota
Box 8151, University Station
Grand Forks, ND 58202

Dear Dean Harris:

The North Dakota Centennial Commission is proud to assist with the Indian Studies Curriculum as part of the celebration of the state Centennial in 1989. Very early in the Centennial planning process, commission members and the Centennial staff recognized the need for projects which contribute to a better understanding of the state's cultural heritage.

This curriculum project, funded in part with a $30,000 grant from the Centennial Legacies Grant Program, is an excellent example of that.

Native American culture pre-dates North Dakota statehood. The Centennial celebration would be incomplete without recognizing that a culture flourished here long before the arrival of Euro-Americans. It is also important to know that Native American culture has survived the last 100 years and continues today.

It is my hope that the Indian Studies Curriculum will provide a method for North Dakota's young people to acquire a better understanding of Native American culture, which in turn may lead to the resolution of problems and the removal of barriers.

Best wishes for the distribution and use of this curriculum as we celebrate the anniversary of 100 years of statehood.

Sincerely,

Buckshot Hoffner

S. F. "Buckshot" Hoffner, Executive Director
NORTH DAKOTA CENTENNIAL COMMISSION

SFH/dn

Native American Week

April 3 to 9, 1989, at the University of North Dakota

February 6, 1989

Dear Educators of North Dakota:

It is with great pride that the "Native American Curriculum" is presented to educators throughout North Dakota as part of the North Dakota Centennial Celebration during 1989. The curriculum recognizes the fact that the land which became North Dakota had been populated for thousands of years prior to statehood and that Native Americans have greatly contributed to modern North Dakota society.

I am certain that these materials will provide a meaningful learning experience for North Dakota students. I encourage all North Dakota educators to utilize the curriculum in their classrooms on April 5 (Native American Day) and throughout the Centennial year.

You and your students are also welcome to participate in Native American Week (April 3-9, 1989) on the University of North Dakota campus. Some of the activities include a Wacipi (pow-wow); Writer's Conference; Law Symposium; Exposition; Princess Pageant; Awards/Recognition Banquet; Alumni Reunion; Athletic Events; and a variety of workshops, speakers, and entertainers. These activities will prove to be most exciting and educational.

Your commitment to use the Native American Curriculum and support of Native American Week is truly appreciated. May the Great Spirit watch over you!

Sincerely,

Leigh D Jeanotte, Ed. D

Leigh D. Jeanotte, Ed. D.
Chair, North Dakota Centennial/UND Native American Week Planning Committee

LDJ/krm

Office of Native American Programs
Box 8272 University Station
Grand Forks, ND 58202
701-777-4291

Office of University Relations
Box 8143 University Station
Grand Forks, ND 58202
701-777-2731

STATE OF NORTH DAKOTA
Department of Public Instruction
Dr. Wayne G. Sanstead, Superintendent (701)224-2260

January 17, 1989

Dear Colleagues,

The Department of Public Instruction is charged with technical assistance to all North Dakota schools regarding needs of Native Americans and other ethnic groups. No occasion is better suited to celebration of ethnic heritage than the North Dakota Centennial!

The Department is proud to join with the Center for Teaching and Learning in bringing the teachers and students of the state this Native American curriculum. We request that all students in North Dakota use it on April 5, 1989, Native American Recognition Day. The first lesson at each of the four levels of the curriculum focuses on the Native American Centennial logo and is planned for use on this day, but you may choose to augment it with materials from other lessons. We hope that many of you will expand this one day of statewide Native American Recognition to ongoing study of the contribution of North Dakota Indians.

The value of the work of the many individuals who have contributed to this curriculum depends on the educators of the state. We count on you to use this curriculum during the Centennial and to continue to work with us in celebrating and exploring the multicultural potential of North Dakota.

Sincerely,

Wayne G. Sanstead

DR. WAYNE G. SANSTEAD
Superintendent

BISMARCK, NORTH DAKOTA 58505

UNIVERSITY OF UND NORTH DAKOTA

CENTER FOR TEACHING AND LEARNING
BOX 8158, UNIVERSITY STATION
GRAND FORKS, NORTH DAKOTA 58202

January 15, 1989

Dear Colleagues,

The Center for Teaching and Learning has as one of its founding goals the support of learning communities, and especially of learning communities that include Native Americans. We are honored by the opportunity to serve with the North Dakota Department of Public Instruction as sponsors of this Native American Curriculum for North Dakota schools. We hope that it will contribute to the pride of Native American students in their heritage and to the appreciation of all students for the contributions of Native Americans.

While many individuals assisted in development of the curriculum, Dr. Sandra Fox is the one most responsible for our ability of present it to you. Dr. Fox is a member of the Oglala Sioux and a former teacher in Des Lacs, North Dakota. She currently lives in Washington, D.C., and helps a group of Bureau of Indian Affairs schools to implement whole language approaches. Writing a Native American curriculum for North Dakota schoolchildren is a lifelong dream for Dr. Fox. Her vision and enthusiasm brought the curriculum to life.

The integrated, whole language approach to curriculum selected by Dr. Fox illustrates the commitment of the Center for Teaching and Learning to interdisciplinary learning. We hope that teachers and every level and of every subject will find in this material linkages to their current curriculum. We hope that you will be inspired to seek additional resources, to invite resource persons to your classrooms, and to use this material as a starting point for exploration of Native American culture and people in the past and present.

Sincerely

Mary McDonnell Harris

Mary McDonnell Harris, Dean

Introduction

This curriculum, written for use in grades 7, 8, and 9, provides the information that will explain to students the meaning of the Native American Centennial logo. In addition, the curriculum provides information about Indian people of North Dakota which can be integrated into the present school curriculum. Much of the curriculum is correlated to selections in the basal reader or literature series and may be integrated across the curriculum.

Before the curriculum was developed, the major basal reading series in use in North Dakota schools were reviewed to determine what selections about Native Americans they present. At the junior high level, there are Indian selections of the following types and themes:

1) stories of modern Indian people,
2) stories of Indian people in the past,
3) stories of Indian leaders of the past,
4) Indian legends,
5) Indian songs,
6) selections written by modern Indian authors,
7) selections on contributions of Indian people, and
8) selections on Indian art.

Units in this curriculum have been developed to offer pertinent information about the Indian people of North Dakota for each of these themes and to highlight aspects of the Indian cultures featured in the Native American Centennial logo for North Dakota.

The curriculum uses an integrated, whole language approach so that it incorporates reading, writing, speaking, and listening activities for each theme. It is intended to augment material already in the curriculum, especially in the language arts, social studies, science and art. In these areas, reading, writing, speaking, and listening activities serve as avenues for processing the information provided. For more background about the whole language approach, refer to the following resources:

Goodman, Ken. *What's Whole in Whole Language*. Portsmouth, NH: Heinemann, 1986.

Lowry, Ethel J., ed. "Integrating the Communication Skills," in *The Answer Book: A Guide to Literacy in Reading, Language Arts and Mathematics*. Bismarck: Department of Public Instruction, The State of North Dakota, 1988.

Newman, Judith, M., ed. *Whole Language: Theory in Use*. Portsmouth, NH: Heinemann, 1985.

Weaver, Constance. *Reading Process and Practice: From Socio-Psycholinguists to Whole Language*. Portsmouth, NH: Heinemann, 1988.

The first unit, the Native American Centennial Logo, should be used first, as it is central to the entire curriculum. Some or all of the remaining units may then be used in various subjects. For each unit, you might wish to check first the Curriculum Integration section to see if the basal reader or literature selections listed are available to your students. Some pages of the curriculum, also, may be xeroxed for use by students.

It is with great enthusiasm that this Native American curriculum is offered to the schools and students in North Dakota this Centennial year. The information included herein is just a small part of the extremely interesting story of the Native American people in this state. We hope that it will spark an interest so that teachers and students will want to learn more about the original people of North Dakota.

Sandra J. Fox
January, 1989

Unit I

Native American Centennial Logo

Introductory Information

The Native American Centennial Logo was designed by a group of Indian people from North Dakota reservations. It tells us about things which have been important to the Indian people of North Dakota.

Curriculum Integration

Information on the Indian people of North Dakota is presented throughout the units. In addition, aspects of North Dakota Indian cultures depicted in the centennial logo have been integrated into the following sections of the curriculum:

Reading/Social Studies — North Dakota Indians In the Past

Reading/English — Indian Legends of North Dakota
— Indian Songs of North Dakota

Reading/Science — Indian Medicines of North Dakota

Reading/Art — North Dakota Indian Arts in the Present

Activities

On pages 2-4 is an explanation of the North Dakota Native American Centennial Logo. On page 5 is a black and white picture of the centennial logo. A colored logo is on the cover of this book.

Do some or all of the following activities:

1. Have the students view copies of the centennial logo.
2. Have the students read the explanation of the various parts of the centennial logo with the teacher.
3. Have the students discuss the various parts of the centennial logo after they read about each one.
4. Have the students each select one aspect from the logo about which to write a poem.
5. Have the students read aloud their poems on the various aspects of the logo.
6. Have the students compile their poems in a book about the logo.
7. Have the students make a poster of the logo using the opaque projector.

Resources

Fenelon, James. *Native American Centennial Logo*, 1989-1989. North Dakota Centennial Commission, 1989.

Goodman, Kenneth. *What's Whole in Whole Language*. Portsmouth, NH: Heinemann, 1986.

Lowry, Ethel J., ed. "Integrating the Communication Skills." in *The Answer Book: A Guide to Literacy in Reading*. Bismarck, ND: Department of Public Instruction, 1988.

Native American Centennial Logo
1889 - 1989
North Dakota

Logo artwork by Wallace "Butch" Thunderhawk, Jr., Standing Rock

Logo developed by Catherine Fox Harmon, Fort Berthold
Pemina Yellow Bird, Fort Berthold
Charles Gourneau, Turtle Mountain
Mary Louise Defender Wilson, Standing Rock

Explanation by Mary Louise Defender Wilson, Honorary Centennial Chairperson for Native American Day and James Fenelon, Standing Rock

The Centennial Commission's Native American Logo represents major features of the indigenous people who inhabited the area now called North Dakota.

A close relationship to the land and other natural elements of life on the northern prairies were, and are, integral to everyday life, cultural celebration, and spirituality of the native people. The logo presents some of this philosophy in the symbolism of its design.

Features of the Logo

Seven elemental symbols are featured in the Native American logo—Double Hills symbolize the land; a buffalo herd: food, philosophy, and the nation; water: rivers and lakes; the Indian singer: songs and life; corn: food and farming; the sun and moon: the seasons and community celebration; and pipes: spirituality and the circle of life.

Double Hills

Native American people understood the earth and its topography to be organized into patterns with specific influence on life, culture, and origins. An oral tradition says the Hidatsa people respected life and their origins through the pattern of double hills, or buttes, found in the western Dakotas.

This pattern originates from a place, now called Bear Butte, near the Black Hills in South Dakota. This place is known as the origin for thunder and lightning energy. Another double hills located near Raleigh, North Dakota, are used by some modern Sioux as a place for inspiration and creative visions. Other double hills can be used for different sacred or ceremonial functions. A pattern of double hills can be found at a number of places in southwestern North Dakota.

Buffalo Herd

The buffalo, which once roamed the Dakota plains in herds of great numbers, were a source of food, shelter, utensils, and reverence for the native people who hunted them.

The Dakota, or Sioux, call the buffalo, *pte* (*p'tay*), and believe humans came from the buffalo nation. The skull, the central image of the logo, represents the importance of the buffalo in relation to the earth and the spirituality of the people. It is used in ceremonies to symbolize this sacred relationship.

Although the great herds of buffalo are now gone, Native Americans continue to practice traditions begun long ago. Some tribes have small herds on their reservations and use the meat for feasts and celebrations such as graduation ceremonies. Like the Indian people, the American buffalo are being revived.

Water

The blue at the base of the logo represents water, the substance of life for native people in North Dakota. Besides the great river Missouri and the only northward flowing water in North Dakota, the Red River, numerous rivers, creeks, and streams throughout the state have been central to most Indian activities. Earth lodge villages have been located by water. Water has provided transportation routes.

The Chippewa, or Ojibway, people often live around lakes and in wooded areas like those found in the Turtle Mountains. Bodies of water are thought to have special properties. One example is *Minnewaukon*, a Dakota name meaning "powerful and mystical water," which in English is called Devil's Lake.

The Missouri River, an important traditional boundary for many native peoples, has been dammed to form huge reservoirs which have negatively affected American Indian people.

Indian Singer

The spirit of the American Indian people, as well as oral traditions, ceremonies, and history, lives in song. On the logo, the Indian singer with the hand drum represents all the nations found in North Dakota. Every tribe has strong traditions rooted in ceremonial, social, and sacred singing and drumming.

Today, Indian people come together to sing, dance, and socialize at pow-wows held in most communities on every reservation. Modern drum groups compete in singing contests. One is held each year at the United Tribes in Bismarck, one of the largest pow-wows in North America where tribes gather from all over the continent.

Sacred songs are still used in traditional ways such as in the sweat lodge and healing ceremonies. These and other songs enabled Indian people to survive the hardships of reservation life, preserving culture for Native Americans to share and to maintain good relationships.

Corn

People indigenous to the Dakotas grew many different crops. One of the most cultivated plants was corn, which could be dried and stored for long periods of time. Many varieties of corn were grown near villages located on the rivers and tributaries in the northern plains. Colored flint corn, yellow sweet corn, and flour corn are types that were grown.

The Mandan were known to be great farmers, often singing to the plants to improve productivity. The Mandan Corn Song could also represent the values and community spirit of an agrarian society. Plants, especially corn, were used for other purposes as well as food. Husks could become decorations; silk was a sweetener; and pollen was a medicine; and kernels were used in ceremonies.

Oral history among Native Americans accounts for the gift of edible plants growing on the Dakota plains. For example, a low and long butte called "Looks Like a Corncob Hill," near what is now Harvey in Wells County is an original place for corn. The life spirit of plants is observed in corn and other crops such as the sunflower, beans, squash, and melons.

Sun and Moon

The sun and moon are important cultural symbols for all Native American people. On the logo, the two are together in the center with rays spreading through the other elements.

With the rising sun begins the day, usually with a prayer of thanks and for blessing of all the activities that will take place. As the sun sets, so ends the daily labors of the people. With the moon comes storytelling and oral history extending back to before the memories of the elders.

In the northern plains, the sun holds a special place in seasonal celebrations. *Wi-wang wacipi*, a Sioux word now called the Sundance, demonstrates this symbiosis between the sun, the moon, and the people. During the Sundance, usually four days in duration, many important and powerful sacrifices are made by the participants for the continuance of life and for the good of the people. The Anishinabe, which include the Ojibway or Chippewa, have continued to practice this four-day ceremony acknowledging the

forces of the sun and moon. The Mandan and Hidatsa have revived their traditions, called *O-kee-pa* by the early white visitors to the earth lodge dwellers, as well.

All over North Dakota are stone circles, signs of the ancient tradition of studying the stars, the earth, and the seasons.

Pipes

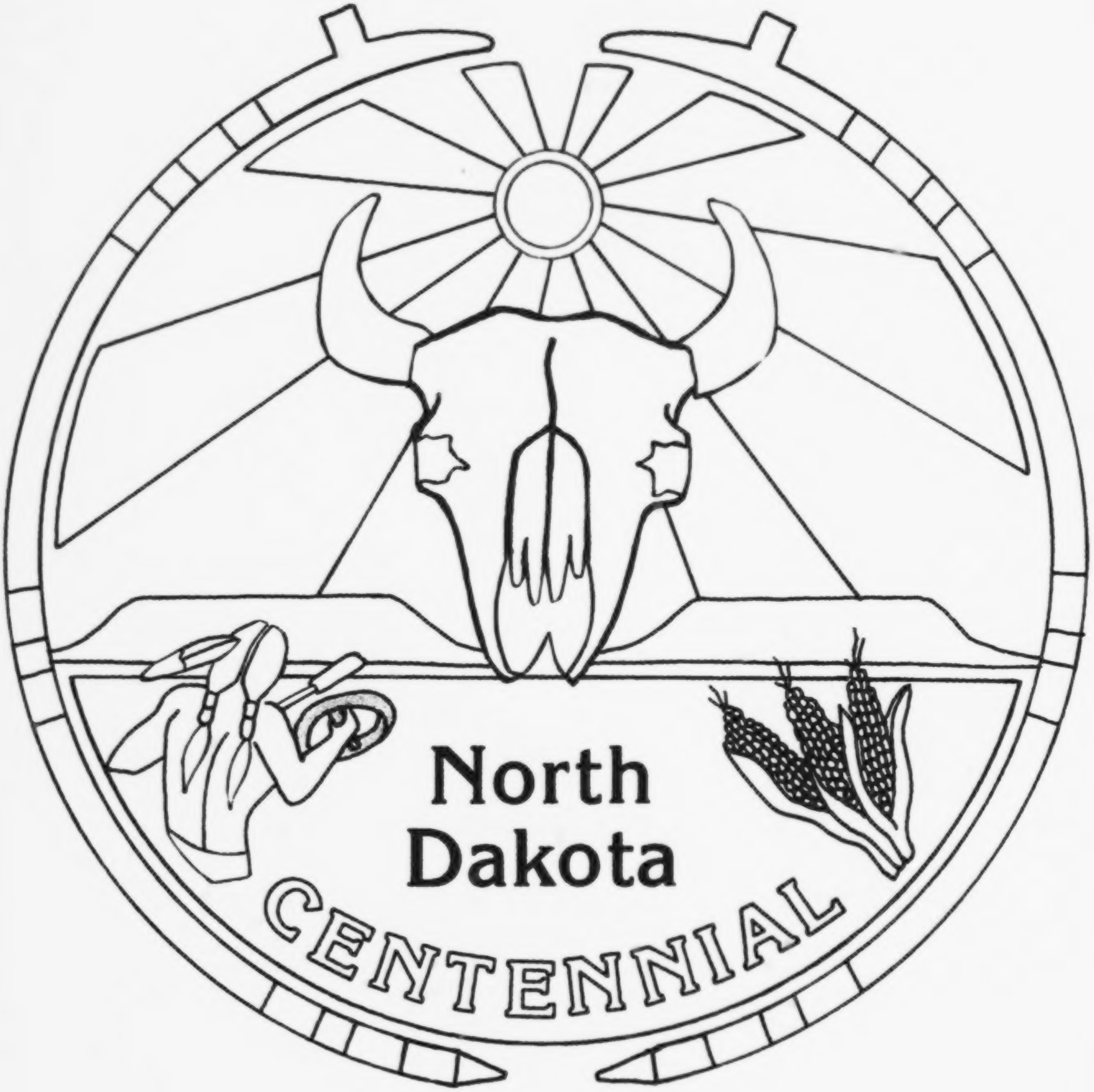
Encircling the logo, much as spirituality surrounds all of life, are two pipes of peace. The pipe is an integral part of Indian reverence and a symbol of community relations.

The bowl of the pipe is made of stone, the heart of the earth. Rocks also contain spiritual significance. Medicine Rocks and Writing Rocks, which contain hieroglyphs from ancient times, carry such meaning. Three Writing Rocks known in North Dakota are found near Leith (Medicine Rock), Grenora (Writing Rock) and in Fort Ransom Park.

The stem of the pipe is made of wood and runs in a straight line like the words and deeds of an honorable person.

There are many traditions concerning the origin of the pipe. Most show people the way of truth and good intentions. When white people first came to the Dakotas, the pipe was offered in this spirit. Later, in the making of peace treaties between nations, the pipe further represented these honorable qualities and underlined the promise not to spill blood between those who smoke together.

Native American Indians have kept the sacred tradition of the pipe alive, rejuvenating the sense of community spirit, sharing, justice, and the circle of life.


North Dakota
CENTENNIAL

Unit II

Reading/Social Studies

A. NORTH DAKOTA INDIANS IN THE PRESENT

Introductory Information

It is estimated that there are about 30,000 Indian people living in North Dakota. They reside all over the state in many of the towns and cities, but mainly they live on four reservations. There are two Sioux reservations, Fort Totten and Standing Rock. (A small portion of the Sisseton Sioux Reservation is located in the southeast corner of the state). Three tribes, the Hidatsa, Mandan and Arikara, called the Three Affiliated Tribes, live on the Fort Berthold Reservation. Chippewa (Ojibwa) and Metis (Michif) Indians live on the Turtle Mountain Reservation and in the Trenton area. Of course, Indian people have intermarried and you may find Indian people of several different tribes living on a reservation.

Curriculum Integration

If you are in a self-contained classroom situation, your basal reading or literature series may have one of the following or other selections which include information about American Indians today.

Another Kind of Courage
I Heard the Owl Call My Name
Sunflower Moccasins
The Medicine Bag
Alone on a Hilltop
Uncle Tony's Goat
Go, My Child
My People
The Promised Visit

If your students have read or will read one of these selections, use it as an introduction to this unit and/or integrate this information into your social studies curriculum. Explain that there are many different tribes of American Indian people and the class will be focusing on the tribes in North Dakota.

Activities

On page 7 are articles on the North Dakota reservations. On page 8 is a map of North Dakota Indian reservations.

Do some or all of the following activities:

1. Have students listen to the introductory information presented by the teacher.
2. Have students read the articles on the reservations in North Dakota.
3. Have students locate the reservations on the map.
4. Have the students each write three questions they would like answered about Indians of North Dakota.
5. Have the class discuss and try to answer some of the questions which have been posed.

Resources:

Schneider, Mary Jane. *North Dakota Indians*. Dubuque, IA: Kendall/Hunt Publishing Co., 1986.

North Dakota Indian Reservations Today

Fort Totten Reservation

The Fort Totten Indian Reservation is located in the northeastern part of North Dakota. It is the home of the Devils Lake Sioux Tribe who are Dakota and Yanktonai Sioux groups. The total Indian population of the reservation is 3,580. The area of the reservation is 245,141 acres of which 76% is owned by non-Indians. Students who live on the Fort Totten Reservation attend school at the Four Winds Community School at Fort Totten and at Warwick, Devils Lake, Maddock and Oberon. Some of the people who live on the Fort Totten Reservation work for the Bureau of Indian Affairs, the Indian Health Service, or tribal government offices. Some people work at the Devils Lake Sioux Manufacturing Company or Dakota Tribal Industries. Some are ranchers and farmers.

Turtle Mountain Reservation

The Turtle Mountain Indian Reservation is also located in the northeastern part of North Dakota. It is the home of the Turtle Mountain Band of Chippewa Indians. The total Indian population of the reservation is 9,800. It is a small reservation of 46,080 acres of which 27% is owned or controlled by non-Indians. Students who live on or near the Turtle Mountain Reservation attend school at Belcourt, Dunseith, St. John and Rolla. Some of the people who live on the Turtle Mountain Reservation work for the Bureau of Indian Affairs, the Indian Health Service, or in tribal government offices. Some people work at the Turtle Mountain Corporation, the Turtle Mountain Manufacturing Company and the William Langer Jewel Bearing Plant. Some own their own businesses, and ranching and farming are the work of others.

Fort Berthold Reservation

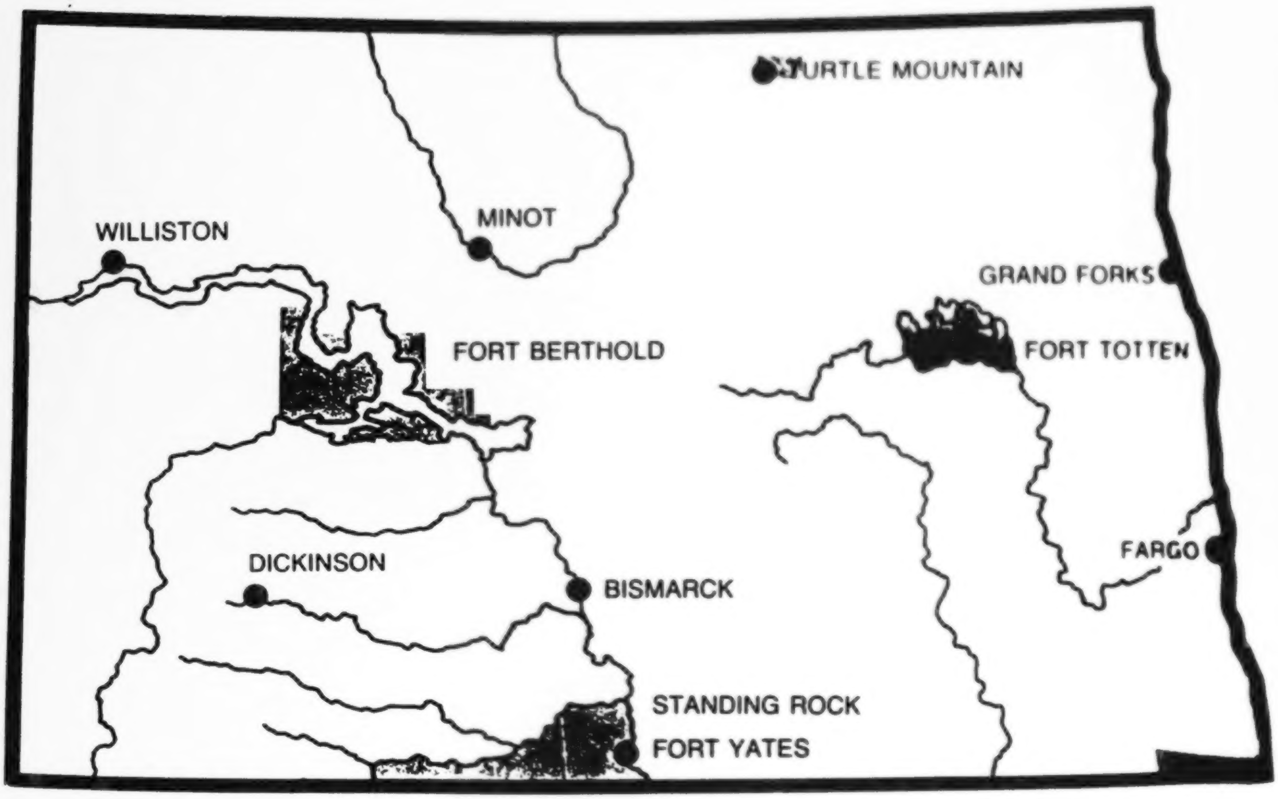
The Fort Berthold Indian Reservation is located in the northwestern part of North Dakota. It is the home of the Mandan, Hidatsa and Arikara Indians called the Three Affiliated Tribes. The total Indian population of the reservation is 3,310. The area of the reservation is 981,215 acres of which 54% is owned by non-Indians. Students who live on the Fort Berthold Reservation attend school at Halliday, Mandaree, Twin Buttes, New Town, Parshall and White Shield. Some of the people who live on the Fort Berthold Reservation work for the Bureau of Indian Affairs, the Indian Health Service, or in tribal government offices. Some people work at Northrup Dakota, an electronic assemblies industry. Ranching and farming are the work of some.

Standing Rock Reservation

The Standing Rock Indian Reservation is located in the southwestern part of North Dakota. It is the home of the Standing Rock Sioux Tribe who are of the Hunkpapa Lakota, Blackfeet Lakota and Yanktonai groups of Sioux. The total Indian population of the Standing Rock Reservation is 4,017 in North Dakota and 4,180 in South Dakota. Sixty-four percent of the land on Standing Rock is owned by non-Indians. Much of the 2.3 million acre reservation is in South Dakota. Students who live on the Standing Rock Reservation in North Dakota attend school at Fort Yates, Solen/Cannonball, and Selfridge. Some of the people who live on the Standing Rock Reservation work for the Bureau of Indian Affairs, the Indian Health Service or the tribal government offices. As on the other reservations, ranching and farming are done by some of the people of Standing Rock.

—North Dakota Indian Affairs Commission, 1988.

Indian Reservations of North Dakota


TURTLE MOUNTAIN
MINOT
WILLISTON
GRAND FORKS
FORT BERTHOLD
FORT TOTTEN
FARGO
DICKINSON
BISMARCK
STANDING ROCK
FORT YATES

From *North Dakota, A Living Legacy* by Theodore B. Jelliff. Fargo, ND: K & K Publishers, 1983.

Unit II

Reading/Social Studies

B. INDIAN LEADERS OF NORTH DAKOTA

Introductory Information

Indian reservations in North Dakota are governed by tribal councils and a tribal government system beside federal and some state government laws which apply to reservations. Many Indian people from North Dakota have become tribal government leaders or officials in the federal government system which also operates on reservations. Others have become officials in state government. Indian people have become leaders in all walks of life: in business, as doctors, lawyers, teachers, artists.

Curriculum Integration

Use this section in conjunction with A. North Dakota Indians in the Present and/or integrate this information into your social studies curriculum. Explain that the class will be focusing on Indian leaders of North Dakota.

Activities

On page 11 is a list of Indian leaders from North Dakota who are in government.

Do some or all of the following activities:

1. Have the students read the names of Indian leaders in North Dakota.
2. Have the students tell if they've heard of any of the Indian leaders on the list or others and tell what they know about them.
3. Have the student write a short paper on what it means to be a leader.
4. Have the students discuss leadership, offering thoughts on the topic from the papers they've written.
5. Have the students listen to a presentation by an Indian leader or by someone who can tell about an Indian leader(s).

Resources

Maher, John F., pub. *Who's Who in North Dakota*. Mandan, ND: Dakota West Enterprises, Inc., 1984.
A Feather to Each, Biographies of past and present leaders, unit available from American Indian Curriculum Development Program. United Tribes Technical College, 3315 University Drive, Bismarck, ND 58504 (701) 255-3285.
North American Indian Personalities, posters from Instructor Publications, Inc., Dansville, NY 14437.

Some Indian Leaders of North Dakota*

Fort Berthold

Edward Lone Fight — *Tribal Council*
Carl Whitman — *Tribal Council*
Rose Crow Flies High — *Tribal Council*
Anson Baker — *Administrator*
Fred Baker — *Administrator*
Perry Baker — *Administrator*
Alyce Spotted Bear — *Tribal Council*
Austin Gillette — *Tribal Council*
Ken Fredericks — *Administrator*
Marie Wells — *Tribal Council*
Juanita Helphrey — *ND Indian Commission*
Reba White Shirt — *Nebraska Indian Commission*
Marilyn Hudson — *Administrator*
Edward Hall — *Administrator*
August Little Soldier — *Tribal Council*

Carl McKay — *Tribal Chairman*

Fort Totten

Carl McKay — *Tribal Council*
Daniel Dubois — *Tribal Council*
Elmer White — *Tribal Council*
Frank Myrick — *Tribal Council*
Gertrude Cavanaugh — *Tribal Council*
Stanley Cavanaugh — *Tribal Council*
Demus McDonald — *Tribal Council*
Francis Brown — *Tribal Council*
Alvina Alberts — *Civic Leader*
Allen McKay — *Tribal Council*
Ron Volosky — *Legislator*
Carl Walking Eagle — *Tribal Council*
Alex Greywater — *Tribal Council*
Paul Little — *Tribal Council*
Sam Merrick — *Tribal Council*

Turtle Mountain

Twila Martin Kekahbah — *Tribal Council*
Richard LaFromboise — *Tribal Council*
Wayne Keplin — *Tribal Council*
Gregory LaVallie — *Tribal Council*
Peter Marcellais — *Tribal Council*
Mary Cornelius — *Tribal Council*
Francis Cree — *Tribal Council*
Pat Gourneau — *Tribal Council*
Reginald Brien — *Tribal Council*
Fred Gillis — *Administrator*
Ken Davis — *Administrator*
Cornelius Grant — *Administrator*
Joe Gourneau — *Administrator*
Frank Morin — *Administrator*

Standing Rock

Charles Murphy — *Tribal Council*
Marguerite Fiddler — *Tribal Council*
Aljoe Agard — *Tribal Council*
Melvin White Eagle — *Tribal Council*
Pat McLaughlin — *Tribal Council*
Frank Lawrence — *Tribal Council*
Richard Whitesell — *Administrator*
Ed Demery — *Administrator*
Alvina Graybear — *Tribal Council*
Louis Gipp — *Judge*
Clarence Skye — *Administrator*
William Gipp — *Administrator*
Adrian M. Crowfeather — *Administrator*
Pat Locke — *Advocate*
Joe Skye — *Administrator*

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*This is just a partial listing of Indian leaders of North Dakota. Teachers should feel free to add others they know.

Unit II

Reading/Social Studies

C. NORTH DAKOTA INDIANS IN THE PAST

The Indian tribes of North Dakota have very interesting but tragic histories. The loss of land was especially hard for them. The Indian people of North Dakota have always had a reverence for the land. They recognize that life comes from Mother Earth and all in nature is considered sacred. Refer to the two buttes of land in the centennial logo signifying the land.

Curriculum Integration

If you are in a self-contained classroom situation, your basal reading or literature series may have one of the following or other selections which contain information about Indians of the past.

- The Horsecatcher
- My Life on the Plains
- A Man Called Horse
- Ishi, the Man
- Sign of the Beaver
- Lost Sister
- The Long Walk of the Navajo
- Nez Perce Surrender and Outcome
- The Birdman
- Sing Down the Moon
- Mysteries of the Mounds
- Buffalo Grass

If your students have read or will read one of these selections, use it as an introduction to this section of the unit and/or integrate this information into your social studies curriculum. Reinforce the fact that there are many different tribes of American Indians and the class will be focusing on the tribes of North Dakota.

Activities

On page 12 are histories of the North Dakota reservations.

Do some or all of the following activities:

1. Have the students read the histories of reservations in North Dakota.
2. Have the students discuss the histories.
3. Have the students listen to the introductory information presented by the teacher.
4. Have the students listen to encyclopedia articles on the tribes in North Dakota - Sioux, Mandan, Arikara, Hidatsa and Chippewa (Ojibwa).
5. Have the students each choose one of the reservations and write a summary of the information they have heard and read about it and the tribes who live there.

Resources

Jelliff, Theodore B. *North Dakota, A Living Legacy*. Fargo, ND: K and K Publishers, 1983.
Schneider, Mary Jane. *North Dakota Indians*. Dubuque, IA: Kendall Hunt Publishing, 1986.

Histories of North Dakota Reservations

Standing Rock Reservation

Standing Rock was once a part of the vast area called the Great Sioux Nation established by the Fort Laramie Treaty of 1851 for Lakota and Yanktonai Sioux people. The Great Sioux Nation included all of South Dakota west of the Missouri River, part of western North Dakota, eastern Montana and Wyoming, and western Nebraska. In 1868, another Fort Laramie Treaty reduced the size of the reservation. When gold was discovered in the Black Hills, many European people came to the reservation. The Indians objected but they lost. In 1889, the Great Sioux Reservation was again reduced and, in fact, six small reservations were established in the South and North Dakota area. Standing Rock was one of the six reservations established for the Lakota and Yanktonai Sioux.

Fort Totten Reservation

The Dakota Sioux had lived in the Minnesota area. In February, 1867, a treaty provided for the establishment of two reservations in the North Dakota area for Dakota Sioux Indians who were wandering groups. The Sisseton and Devils Lake (Fort Totten) reservations were established. The Cuthead band of the Yanktonai Sioux were also included in the provisions of the treaty and were to be settled at Fort Totten. The treaty included providing to the Sioux eight million acres between the two reservations in the eastern North Dakota area. In 1872 the tribes gave up that land. Fort Totten was built in the summer of 1867 and about 250 Indian people came to settle there. By 1870, there were 500 people living at Fort Totten.

Fort Berthold Reservation

The Mandan and Hidatsa (who have also been mistakenly called Gros Ventres) lived close together. The Arikara, who had been living in South Dakota, joined them in the early 1800's. The three tribes were struck by smallpox and many of them died. After the epidemic, the three tribes moved to Like-a-Fishhook Village next to Fort Berthold, an American Fur Trading Post. The Fort Laramie Treaty of 1851 gave the Arikara, Mandan and Hidatsa land from east of the Missouri River in the North Dakota area to the Yellowstone River in Montana. The size of the reservation was cut from 12 million acres to what it is today. Some of it was reduced by agreement; some of it was sold to non-Indians.

Turtle Mountain Reservation

The Chippewa (Ojibwa) was a large tribe who occupied the area which is now Michigan, Wisconsin and Minnesota. A group of Turtle Mountain Chippewa Indians and Metis (French-Chippewa or Cree people) occupied a part of northeastern North Dakota. In 1882, land (twenty townships) was officially set aside for their reservation. In 1884, though, the size of the reservation was reduced to 46,080 acres (two townships) after a government inspection was made and the "mixed bloods" were not counted as part of the official Indian population. When it was decided that the "mixed bloods" should have been included, there was not enough land for all of the people. Therefore, some people from Turtle Mountain were given land in the Trenton area, on the Fort Totten Reservation or in Montana.

Unit II

Reading/Social Studies

D. NORTH DAKOTA INDIAN LEADERS OF THE PAST

Introductory Information

There are many North Dakota Indian leaders of the past who should be noted. One famous Indian leader associated with North Dakota tribes is Sitting Bull, but there are many others.

Curriculum Integration

If you are in a self-contained classroom situation, your basal reading or literature series may have one of the following selections or others about American Indian leaders of the past.

Crazy Horse
Geronimo
Chief Joseph

If your students have read or will read one of these selections, use it as an introduction to this section of the unit and/or integrate this information into your social studies curriculum. Explain that the class will be focusing on Indian leaders of the past from North Dakota.

Activities

On page 14 is a list of North Dakota Indian leaders of the past.

Do some or all of the following activities:

1. Have the students read the names of past Indian leaders of North Dakota and discuss.
2. Have students discuss what they know about Sitting Bull before they listen to the article about him.
3. Have the students listen to the teacher read an article on Sitting Bull from the encyclopedia or other source.
4. Have the students write a paper about Sitting Bull or one of the other leaders about whom they hear.

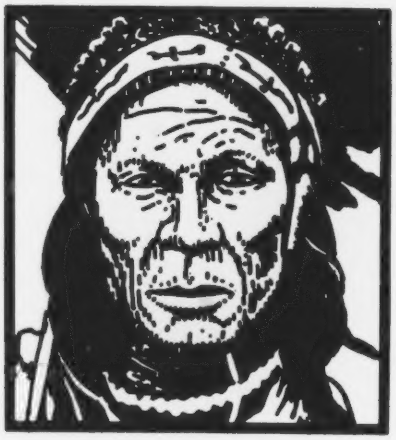
Resources

The Last Years of Sitting Bull. Bismarck, ND: State Historical Society of North Dakota, 1984.
Fielder, Mildred. *Sioux Indian Leaders*. Seattle, WA: Superior Publishing, 1975.
Yellow Robe, Rosebud. *An Album of the American Indian*. New York: Franklin Watts Inc., 1969.
Howard, Joseph Kensey. *The Strange Empire of Louis Riel*. Toronto: Swan Publishing, 1974.

Some Indian Leaders of the Past*

Fort Berthold

Four Bears — *Mandan*
Four Bears — *Hidatsa*
White Shield — *Arikara*
Charging Eagle — *Mandan*
Waterchief — *Mandan*
Poor Wolf — *Hidatsa*
Crow Flies High — *Hidatsa*
Son-of-the-Star — *Arikara*
Peter Beauchamp, Sr. — *Arikara*
George Gillette — *Tribal Council*
Ralph Wells — *Tribal Council*
Martin Cross — *Tribal Council*
Mrs. Byron Wilde — *Tribal Council*
Vincent Malnourie — *Tribal Council*
James Hall — *Tribal Council*
Arthur Mandan — *Tribal Council*
Crows Heart — *Mandan*
Drags Wolf — *Hidatsa*
Martin Levings — *Tribal Council*
Albert Simpson — *Tribal Council*



Crow Flies High — *Hidatsa*

Turtle Mountain

Louis Marion — *Tribal Council*
Frank Vondal — *Tribal Council*
Edward Jollie — *Tribal Council*
Norbert Davis — *Tribal Council*
Louis La Fountain — *Tribal Council*
Mary Grandboise — *Tribal Council*
James Henry — *Tribal Council*
Little Shell — *Chief*
Summer Wolverine — *Chief*
Flying Eagle — *Chief*
Red Thunder — *Chief*
Young Man — *Chief*
St. Cyr — *Metis Leader*
Poitras — *Metis Leader*
Horn — *Metis Leader*
J.B. Bottineau — *Metis Leader*
Pierre Bottineau — *Metis Leader*
Rising Sun — *Chief*
Louis Riel — *Metis Leader*
Red Bear — *Chief*

Standing Rock

Sitting Bull — *Medicine Man*
Gall — *Chief*
Big Head — *Chief*
See the Bear — *Chief*
John Grass — *Chief*
Theodore Jamerson — *Tribal Council*
Douglas Skye — *Tribal Council*
Joseph Menz — *State Legislator*
Josephine Kelly — *Tribal Council*
Jack Ironboulder — *Tribal Council*
Ben Antelope — *Administrator*
Pretty White Cow — *woman on Sitting Bull's Council*
White Bull — *Chief*
Rain-in-the-Face — *Chief*
James McLean — *Tribal Council*
John Gates, Sr. — *Tribal Council*
Martin Medicine — *Tribal Council*
Richard Ramsey — *Tribal Council*
Little Eagle — *Chief*
Harry Swift Horse — *Tribal Council*

Fort Totten

Wanata — *Chief*
Bead — *Chief*
Standing Buffalo — *Chief*
Robert White Shield — *Leader*
Little Fish — *Chief*
Bear's Tooth — *Chief*
Louis Goodhouse — *Tribal Council*
Left Bear — *Chief*
Axe Handle — *Chief*
Scarlet Plume — *Chief*
Noah Long Crane — *Leader*

*This is just a partial list of notable Indian people of the past from North Dakota. Teachers should feel free to add others they know.

Unit III

Reading/English

A. INDIAN LEGENDS OF NORTH DAKOTA

Introductory Information

Indian people of North Dakota have stories which have been handed down from generation to generation in what is called an oral tradition. It has been only recently that some of their stories have been recorded in writing. Indian stories are usually legends or myths and are told when the moon is up. Note the significance of the moon on the centennial logo.

Curriculum Integration

Your basal reading or literature series may have one of the following or other American Indian legends or myths.

Lesson of the Birds
Coyote and the Crying Song
How the Seasons and the Birds Came
Legend of the Humming Bird
Snake Boy
Buffalo Myth
The Origin of Fire
Tonweya and the Eagles

If your students have read or will read one of these selections, use it as an introduction to this unit. Explain that the class will be reading some stories from the Indian people of North Dakota.

Activities

On pages 16, 17 and 18 are some Indian legends from North Dakota. The legends include aspects of Indian cultures of North Dakota which are depicted in the logo: corn, the buffalo, peace pipe, water, and land formations.

Do some or all of the following activities:

1. Have the students listen to a presentation by the teacher on the introductory information.
2. Have the students listen to one of the legends provided.
3. Have the students read two of the legends provided.
4. Have the students discuss the legends and how they depict aspects found in the centennial logo.
5. Have the students retell one of the legends in writing in their own words and relate it to the centennial logo.

Resources

Parks, Douglas R., Jones, A. Wesley, Hollow, Robert C., eds. *Earth Lodge Tales from the Upper Missouri: Traditional Stories of the Arikara, Hidatsa, and Mandan*. Bismarck: University of Mary, 1978.

Deloria, Ella C. *Dakota Texts*. Vermillion: University of South Dakota Press, 1978.

McLaughlin, Marie L. *Myths and Legends of the Sioux*. Bismarck: Bismarck Tribune 1916; Tumbleweed Press, 1974.

Story of the Peace Pipe

Two young men were out strolling one night talking of love affairs. They passed around a hill and came to a little ravine or coulee. Suddenly they saw coming up from the ravine a beautiful woman. She was painted and her dress was of the very finest material.

"What a beautiful girl!" said one of the young men. "Already I love her. I will steal her and make her my wife."

"No," said the other. "Don't harm her. She may be holy."

The young woman approached and held out a pipe which she first offered to the sky, then to the earth and then advanced, holding it out in her extended hands.

"I know what you young men have been saying; one of you is good; the other is wicked," she said.

She laid down the pipe on the ground and at once became a buffalo cow. The cow pawed the ground, stuck her tail straight out behind her and then lifted the pipe from the ground again in her hoofs; immediately she became a young woman again.

"I am come to give you this gift," she said. "It is the peace pipe. Hereafter all treaties and ceremonies shall be performed after smoking it. It shall bring peaceful thoughts into your minds. You shall offer it to the Great Mystery and to mother earth."

The two young men ran to the village and told what they had seen and heard. All the village came out where the young woman was.

She repeated to them what she had already told the young men and added:

"When you set free the ghost (the spirit of deceased persons) you must have a white buffalo cow skin."

She gave the pipe to the medicine men of the village, turned again to a buffalo cow and fled away to the land of buffaloes.

from *Myths and Legends of the Sioux* by Marie McLaughlin

Marie McLaughlin was a Dakota Sioux from the Minnesota area. She lived with her husband on the Devils Lake and Standing Rock Sioux Reservations.

* * * * *

Tradition

We Hidatsas believe that our tribe once lived under the waters of Devils Lake. Some hunters discovered the root of a vine growing downward; and climbing it, they found themselves on the surface of the earth. Others followed them, until half the tribe had escaped; but the vine broke under the weight of a pregnant woman, leaving the rest prisoners. A part of our tribe are therefore still beneath the lake.

My father, Small Ankle, going, when a young man, on a war party, visited Devils Lake. "Beneath the waves," he said, "I heard a faint drumming, as of drums in a big dance." This story is true; for Sioux, who now live at Devils Lake, have also heard this drumming.

Those of my people who escaped from the lake built villages near by. These were of earth lodges, such as my tribe built until very recent years; two such earth lodges are still standing on this reservation.

The site where an earth lodge has stood is marked by an earthen ring, rising about what was once the hard trampled floor. There are many such earthen rings on the shores of Devils Lake, showing that, as tradition says, our villages stood there. There were three of these villages, my father said, who several times visited the sites.

Near their villages, the people made gardens; and in these they planted ground beans and wild potatoes, from seed brought with them from their home under the water. These vegetables we do not cultivate now; but we do gather them in the fall, in the woods along the Missouri where they grow wild. They are good eating.

These gardens by Devils Lake I think must have been rather small. I know that in later times, whenever my tribe removed up the Missouri to build a new village, our fields, the first year, were quite small; for clearing the wooded bottom land was hard work. A family usually added to their clearing each year, until their garden was as large as they cared to cultivate.

As yet my people knew nothing of corn or squashes. One day a war party, I think of ten men, wandered west to the Missouri river. They saw on the other side a village of earth lodges like their own. It was a village of the Mandans. The villagers saw the Hidatsas, but like them, feared to cross over, lest the strangers prove to be enemies.

It was autumn, and the Missouri River was running low so that an arrow could be shot from shore to shore. The Mandans parched some ears of ripe corn with the grain on the cob; they broke the ears in pieces, thrust the pieces on the points of arrows, and shot them across the river. "Eat!" they said, whether by voice or signs, I do not know. The word for "eat" is the same in the Hidatsa and Mandan languages.

The warriors ate of the parched corn, and liked it. They returned to their village and said, "We have found a people living by the Missouri River who have a strange kind of grain, which we ate and found good!" The tribe was not much interested and made no effort to seek the Mandans, fearing, besides, that they might not be friendly.

However, a few years after, a war party of the Hidatsas crossed the Missouri and visited the Mandans at their village near Bird Beak Hill. The Mandan chief took an ear of yellow corn, broke it in two, and gave half to the Hidatsas. This half-ear the Hidatsas took home, for seed; and soon every family was planting yellow corn.

As told by Waheenee (Buffalo Bird Woman) in *Buffalo Bird Woman's Garden*

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Fish-Butte

Long ago, when the race was young, the people of the Dakota came together and settled in winter quarters in a bend of the Pawnee River, they say. But it was still warm and pleasant, when a man who never had a home, and lived "between tipis" as a usual thing, decided to fast and seek a vision. The reason was that he had always lived a hard life. He tried as hard as he could to behave in a way to induce kindness in people towards him, and was generous with what he had, and he never told things, and yet, whatever the reason, he was always the object of people's dislike. And by now he was weary of it, and wanted supernatural help. He would wait and then stand; and after he had fasted for three days, his prayer was answered. The Great Spirit himself came to him. "Come now, tell me just how you see me," he said. So the man replied, "You are after the likeness of a fish; but also you come with limbs, like a man's. You have arms and legs. That is how I see you," he said. And he replied, "Now tell me on what account you have trouble." So the man told him. He, perhaps more than others, had a kind heart and always gave what he could to the needy; but he had no home, in spite of the fact that, whenever anyone in pity took him in, he always tried to outdo himself in performing well the things he should do. He always lived in that way, yet he was disliked; and lived abandoned between tipis. All this he told to the Great Spirit. So, he said, he was weary of it all, and wanted to avenge himself; and for that purpose he wanted supernatural aid. And the Fish-God said, "What you ask is fearful, but it must be what you need so I will help you. Go home; and seven days hence, meet me by the river before sunrise. I shall be there." So he said and left the man. Now came the time, and the man met the Fish-God at the water. But not alone. He had secretly invited those who were kind to him, and brought them with him. He did this because he wanted them to be spared. Just as the sky was crimson before the sun appeared, like a fire just out of sight, there was a roaring sound in the water, so they listened, fearing. And the Fish-God with only his back visible, came towards them and lay on the shore. Immediately he turned and went back, disappearing under the water, and then the man who was so pitiful, went following him, and he too disappeared in the water. His friends were so frightened that they ran crying to camp. They told all they had seen by the water, and inspired a great fear in the people. What happened then was that the man followed the sacred fish into the water, and then realized that he too was in the form of a fish. But he also had arms and legs, so he was partly like a man. He was, in a word, like the sacred fish himself. He swam in the water but he grew taller and larger; this he observed in himself. At last he grew so large that he was frightful to behold. After a time he came out on land but he was enormously large and long. When he was entirely out of the water, he caused his back to bend into what resembled a gigantic hoop or circle, and thus he lay down. His body was so long that in that position he hemmed in the entire tribe. Like a wall running around them he was. And where the tail and the nose came together was the only passage possible. The people saw it, this huge mountain which came and enclosed them, and a great terror gripped them so that they ran wildly about. But there was no escape. But only the few friends I mentoned were aware of the opening, having been previously informed, so they kept their minds clear and ran in that direction and escaped to safety. So they were all the Dakotas who were saved. And all the others died of fear and great woe fell on them. Some died from that fright, actually. The great fish crushed them with his weight and then straightened his body out and rolled over and annihilated them. Having thus put an end to the people, he stretched out his body and then began to crawl towards the wild country. Selecting a pleasant open plain, he lay down and soon became rock, they say.

That is how in the early times many Dakotas died a pitiful death, and only those were spared who had been kind to that poor and homeless man. From that time on, the Dakota people began to expand in earnest, they say. And they say that is when the Dakota people learned to be kind to each other. That is why when anyone is homeless and poor in a Dakota village, someone is always sure to take him in. Even today, nobody in the Dakota country suffers in this way; nobody is entirely homeless. Now-a-days, that hill of rock in the form of a fish is called Fish-Butte and lies somewhere, they say. I myself have never seen it; but some there are, here and there, who have, and they tell this story about it.

from *Dakota Texts* by Ella C. Deloria

Ella Deloria was Yankton Sioux. She lived on the Standing Rock Reservation where she was the director of a school. She recorded Indian stories and history. She died in 1971.

Unit III

Reading/Language Arts

B. INDIAN SONGS OF NORTH DAKOTA

Introductory Information

Indian poems collected in the past and found in collections of Indian poetry wre usually really songs which Indian people sang. Refer to the centennial logo which includes the Indian man singing with a drum. Indian people in North Dakota are still composing new songs. Many Indian songs are sung at powwows.

Curriculum Integration

Your basal reading or literature series may have one or more of the following or other American Indian songs/poems.

The Battle Won is Lost
Hold on to What is Good
A Song of Greatness
Indian Poems
Eskimo Poem
War God's Horse Song
To the Buffalo
Song Addressed to a New Chief
You Whose Day It Is
The Sioux Indians

If your students have read or will read one of these selections, use it as an introduction to this section of the unit. Explain to the students that they will be reading some songs sung by Sitting Bull who was Hunkpapa Sioux of the Standing Rock Reservation.

Activities

On page 20 are some Indian songs sung by Sitting Bull.

Do some or all of the following in an appropriate order:

1. Have the students listen to the introductory information presented by the teacher.
2. Have students read the songs.
3. Have the students discuss the songs and possible reasons for the songs Sitting Bull sang.
4. Have the students write songs telling how they feel when things are not going well for them.
5. Have the students listen to some Indian singing.

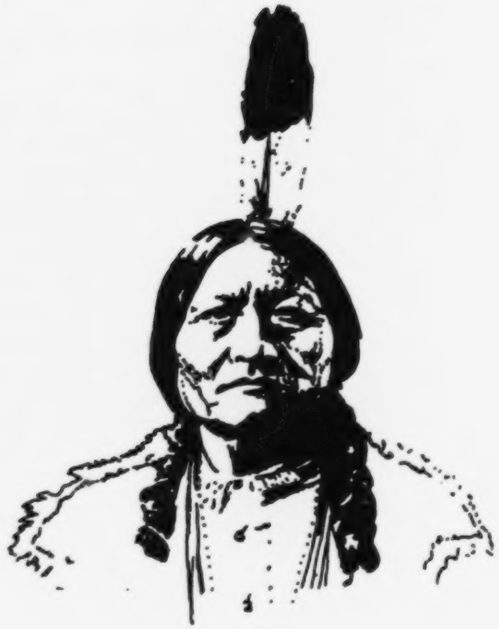
Resources

Books of Indian poetry such as

Bierhorst, John, ed. *In the Trail of the Wind: American Indian Poems and Ritual Orations*. New York: Farrar, Strauss and Giroux, 1971.

Day, A. Grove. *The Sky Clears, Poetry of the American Indians*. Lincoln: University of Nebraska Press, 1951.

Cassettes by Indian singing groups in North Dakota, Mandaree Singers, Red Nation Singers, Eagle Whistles, Eagle Tail, Fort Yates Singers, Cannonball Singers available from Canyon Records, 4143 N. 16th St., Phoenix, AZ 85016 (601) 226-4659.



Songs of Sitting Bull

Young Men, Help Me

Young Men, help me, do help me!
I love my country so;
That is why I am fighting.

Song of the Wolf

I am a lonely wolf, wandering pretty nearly all over the world.
He, he, he!
What is the matter? I am having a hard time, friend.
This that I tell you, you will have to do also.
Whatever I want, I always get it.
Your name will be big, as mine is big. Hiu! Hiu!

Battle Song

No chance for me to live
Mother, you might as well mourn.

Last Song of Sitting Bull

A warrior I have been
Now
It is all over
A hard time

I have

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Unit III

Reading/English

C. INDIAN WRITERS OF NORTH DAKOTA

Introductory Information

Indian people from North Dakota reservations have become nationally known for their writings. Louise Erdrich, from Turtle Mountain, is a national award winning novelist and also writes poetry. Her books include *Love Medicine*, *The Beet Queen*, and a new novel, *Tracks*. Much of her writing is about North Dakota. Vine Deloria, from Standing Rock, is well-known for his non-fiction writings about the politics and life of Indian people today. His books include *Custer Died for Your Sins*, and *We Talk, You Listen*. Bea Medicine, from Standing Rock, has authored several published works.

Curriculum Integration

Your basal reading or literature series may have one of the following or other selections by American Indian writers.

Way to Rainy Mountain — N. Scott Momaday
The Time We Climbed Snake Mountain — Leslie Silko
The Medicine Bag — Virginia Driving Hawk Sneve
Birdfoot's Grandpa — Joseph Bruchac
Uncle Tony's Goat — Leslie Silko
Humaweepi, the Warrior Priest — Leslie Silko
Kotsotsah — N. Scott Momaday

If your students have read or will read one of these selections or another by an American Indian writer, use it as an introduction to this section of the unit. Explain to the students that they will be focusing on Indian authors of North Dakota.

Activities

On page 22 are pictures of and information about Louise Erdrich and Vine Deloria and a poem by Louise Erdrich.

Do some or all of the following activities:

1. Have the students (together) look at the pictures and read the information about Louise Erdrich and Vine Deloria and the poem by Louise Erdrich.
2. Have the students discuss Louise Erdrich's poem, what they think it means and how it makes them feel.
3. Have the students write a poem about North Dakota.
4. Have the students read their poems to the rest of the class.
5. Have the students listen to a presentation by a local poet or other author.

Resources

Books of contemporary Indian poetry such as:

Green, Rayna, ed. *That's What She Said: Contemporary Poetry and Fiction by Native American Women*. Bloomington: Indiana University Press, 1984.

Vine Deloria, Jr., from the Standing Rock Reservation, is a lawyer and an author of books about American Indians and how they are doing today. Much of his writing is about politics. He is noted for books such as Custer Died for Your Sins *and* We Talk, You Listen. *He has written many articles and other books. He has received numerous awards. He is a professor at the University of Arizona in Tucson.*

Louise Erdrich, Turtle Mountain Chippewa, is a poet and writer of short stories and novels. Her book, Love Medicine, *received many awards including the National Book Critics Circle Award for the best book of fiction published in 1984. Her recent novels are* The Beet Queen *and* Tracks. *She lives with her husband and children in New Hampshire.*

Snow Train

The body keeps spilling its sweet, heavy freight
as the night goes.
The morning brings heavier snows
that settle around us, drifts in blind corners,
and a wind that recovers what falls.

Refusing to give up any part of my load,
I push it before me until the world fills
with voices *Stop, let it go, now.*
I keep moving
although the weight makes me slow.

Tunnels that the body strikes open in air.
Bridges that shiver across
every water I come to.
And always the light
I was born with, driving everything before it.

Here is the charge I carried, the ballast
I chose to go down with,
the ponderous soul.
Here is the light I was born with, love.
Here is the bleak radiance that levels the world.

—Louise Erdrich

Unit IV

Reading/Science

A. INDIAN MEDICINES OF NORTH DAKOTA

Introductory Information

Many of the medicines we have today come from discoveries made by American Indians. The Indian people of North Dakota used plants and herbs for medicinal purposes. All plants were considered sacred. Refer to the centennial logo which depicts the double butte or buttes signifying the land and all that comes from it. Indian people had to be scientists to figure out which medicines would work for certain purposes. Some people were recognized as medicine people. Europeans who came to North Dakota learned about some medicines from the Indian people.

Curriculum Integration

If you are in a self-contained classroom situation, your basal reading or literature series may have the selection "Gifts of the Indians" or "Annie Wauneka."

If your students have read or will read one of these selections, use it as an introduction to this unit and/or integrate this unit into your science curriculum in the study of plants or chemistry. Explain to the class that they will be focusing on Indian medicines used by North Dakota Indian people.

Activities

On page 24 is information on Indian medicines of North Dakota.

Do some or all of the following activities:

1. Have students read the information on Indian medicines.
2. Have students listen to the introductory information presented by the teacher.
3. Have students tell about home remedies they know.
4. Have students interview their parents or grandparents to learn of more home remedies.
5. Have students compile an illustrated booklet of Indian and home remedies.

Resources

Gilmore, Melvin R. *Use of Plants by the Indians of the Missouri River Region*. Lincoln: University of Nebraska Press, 1977.

Densmore, Frances. *How Indians Use Wild Plants for Food, Medicine and Crafts*. New York: Dover, 1974 c. 1928.

Mother Earth and Her Resources. Boulder, CO: American Indian Science and Engineering Society. (Science curriculum materials. Address: Suite 1220, 1310 College Ave., Boulder, CO 80302).

Indian Medicines

When the first edition of the United States Pharmacopeia was published in 1820, more than two hundred medicines used by American Indians were included in the listing. Some medicines used by Indians were:

Puffballs, prairie mushrooms, were used to stop bleeding.

The fruits and leaves of cedar trees were boiled together and used for coughs.

Cattails were used as dressings for burns and scalds and on infants to prevent chafing.

The bark of the oak tree was scraped off and boiled and given for bowel trouble.

Tea from chokecherry bark was used for stomach cramps.

Buds of the poplar were boiled for a warm compress on sprains.

Boiled ash roots were used in a bath to strengthen limbs.

The bark of the white birch tree was torn until it was as thin as paper and placed on wounds to draw out infection.

The roots of the wild black currant bush were gathered as a remedy for kidney trouble.

Tea from the leaves and flowers of clover was used for heart problems.

Tea from wild onion roots was used for colds.

Poplar bark was chewed and put on cuts.

Wild plum twigs were steeped to make a remedy for asthma.

Skunk oil for colds was made from the fat and oil from the stink bag of the skunk.

Bark of the red cedar was boiled and the water used for eye sores and drunk for headaches.

Unit IV

Reading/Science

B. NORTH DAKOTA INDIANS IN SCIENCE

Introductory Information

More Indians are entering the science field today. There are several Indian doctors from North Dakota. Some are Joe Luger, Jr. from Standing Rock, Lionel deMontigny from Turtle Mountain and Mike Christiansen from Fort Berthold. There are many Indian nurses from North Dakota today. North Dakota has several Indian engineers including Lyman Laverdure and Dwight Gourneau from Turtle Mountain and Ruthyn Voigt and Edward Hall from Fort Berthold.

Curriculum Integration

Refer to those selections listed in A, Indian Medicines. If your students have read or will read one of these selections, use it as an introduction to this section of the unit and/or integrate this information into your science curriculum. Explain that the class will be focusing on Indians in science fields who are from North Dakota.

Activities

On page 26 is an article on Dr. Lionel deMontigny.

Do some or all of the following activities:

1. Have students listen to the introductory information presented by the teacher.
2. Have students read the information on Dr. deMontigny.
3. Have the students discuss people in science whom they know.
4. Have students write a paper about why they would or would not want to enter a science field.
5. Have a person in a science field visit the class and tell about his/her profession.

Resources

American Indian Doctors Today. Grand Forks, ND: University of North Dakota Press, 1982. (Indians into Medicine Program)
American Indian Scientists and Engineers. Boulder, CO: American Indian Science and Engineering Society.

Dr. Lionel deMontigny

Dr. Lionel deMontigny is medical consultant for alcoholism programs for the Indian Health Service, Rockville, Maryland.

Dr. deMontigny was born on the Turtle Mountain Chippewa Reservation in North Dakota in October of 1935. He began his education at the Indian School in Belcourt, but he finished high school at Grand Forks, North Dakota. Dr. deMontigny attended the University of North Dakota in Grand Forks and graduated in 1957. He was accepted to the UND School of Medicine that fall.

He received a B.S. in medicine degree in 1959, and transferred to the University of Wisconsin to complete his M.D. degree. Dr. deMontigny was the first Indian student to graduate from the University of North Dakota School of Medicine.

After his graduation from Wisconsin, Dr. deMontigny went to St. Mary's Hospital in Duluth, Minnesota, for his internship. Following his internship, he moved to Pine Ridge, South Dakota, where he worked in general practice with the Public Health Service. While at Pine Ridge, he also designed a preventive medicine program for the reservation population.

In 1964, Dr. deMontigny moved to Oklahoma where he was the first appointee to a three-year residency program in preventive medicine. The program was established by the Division of Indian Health, the University of Oklahoma, and the Oklahoma State Department of Health.

After his residency, he became deputy director for the Public Health Service, Portland, Oregon Area Office. While he held this position, Dr. deMontigny initiated tribally oriented and operated health programs, and he worked to encourage young Indian people to enter college and medical school.

In 1969, he moved to the Northwest Regional Educational Laboratory as a research and development specialist. In 1971, he became the director for the Community Development Division, Indian Health Service.

Dr. deMontigny was named Outstanding American Indian of the Year in 1972. He still practices the traditions of his people and enjoys taking part in pow wows as a singer and dancer.

"Know your Indian traditions and languages," he says. "These will help you to cope academically as well as socially. They will give you strength you need at crucial times. Develop reading skills at an early age and use these skills to help you understand the total world in which you live."

from *American Indian Doctors Today*

Unit V

Reading/Art

B. NORTH DAKOTA INDIAN ARTS AND CRAFTS OF THE PAST

Introductory Information

The Mandan, Hidatsa and Arikara made fine pottery but when metal pots were introduced by traders, they made them less and less. Indians of North Dakota made paint from earth and plants. They painted decorations on rawhide and leather items. All tribes in North Dakota made baskets of different kinds. Artists George Catlin and Karl Bodmer visited Indians in the North Dakota area in the 1830s. Their paintings of the Indian people have helped to tell their story.

Curriculum Integration

If you are in a self-contained classroom situation, your basal reading or literature series may have one of the following selections or others which contain information on Indian art.

Buffalo Dance of the Mandan Indians
The Spirit of Michael Naranjo
Pisteolak: Pictures Out of My Life
Art Works of the Northern Plains Indians
Learning from Nampeyo
Fritz Scholder: Painter
A Proud Heritage
Indian Art

If your students have read or will read one of these selections, use it as an introduction to this unit and/or integrate this information into your art instruction. Explain that the class will be focusing on Indian art forms of the past from North Dakota tribes.

Activities

On page 28 are pictures of North Dakota Indian art forms from the past and comments by the artist, George Catlin.

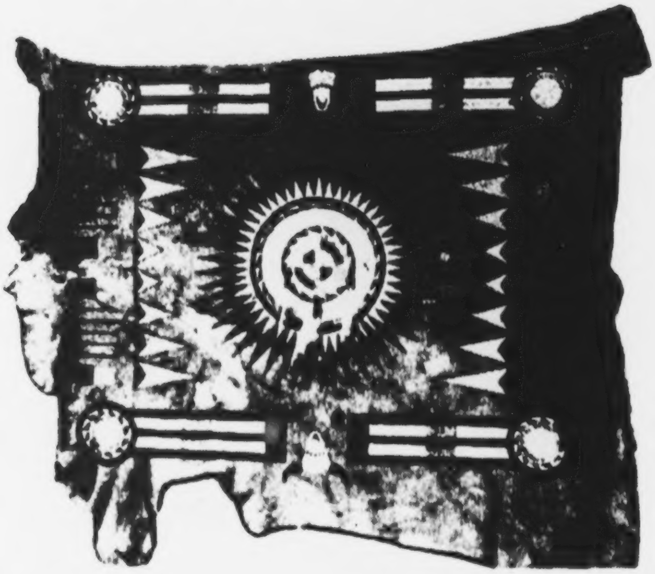
Do some or all of the following activities:

1. Have the students listen to the introductory information presented by the teacher.
2. Have the students look at the pictures of Indian art and read the comments by George Catlin.
3. Have the students discuss the art forms. Have the students discuss Catlin's comments.
4. Have the students listen to a selection on George Catlin or Karl Bodmer from the encyclopedia or other source.
5. Have the students write a paper on one of the Indian art forms and tell the steps probably taken by Indian people in order to do the art form.

Resources

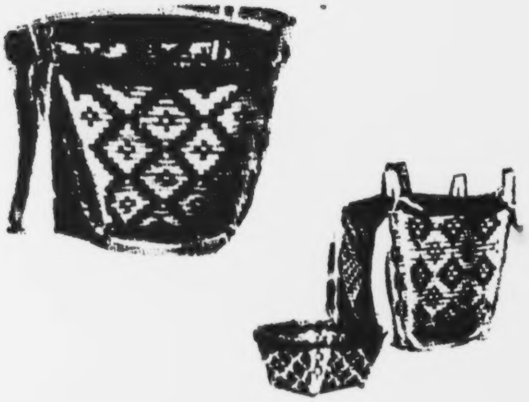
Plains Indian Arts and Crafts, American Indian Curriculum Development Project, United Tribes Technical College, 3315 University Drive, Bismarck, ND 58504, (701) 255-3285.

Indian Art of the Past



George Catlin visited the Indian people of North Dakota and painted many pictures of them. He said the following about the Indian people:

I love a people who have always made me welcome to the best they had . . . who are honest without laws, who have no jails and no poorhouses . . . who worship God without a Bible, . . . who are free from religious animosities . . . who have never raised a hand against me, or stolen my property, where there is no law to punish either, . . . who never fought a battle with white men except on their own ground . . . and Oh, how I love a people who don't live for the love of money!



Unit V

Reading/Art

B. NORTH DAKOTA INDIAN ARTS IN THE PRESENT

Introductory Information

Indian people love beauty. Refer to the centennial logo. Today there are many fine artists and craftspersons among the Indian people of North Dakota. North Dakota Indians are known for their fine starquilts and beadwork. There are some fine sculptors from Turtle Mountain such as Leo Wilkie, Bruce and Presley LaFountain, and Bennett Brien whose sculpture of a buffalo stands on the grounds of the state capitol. From Fort Berthold there are artists Kathy Whitman, Tex Wounded Face and David Ripley who have illustrated several books on Indians and legends of North Dakota. Fort Berthold also has an architect, Denby Deegan. Standing Rock has artist Jo Allyn Archambault who is also an anthropologist and directs the Indian program for the Museum of Natural History at the Smithsonian Institution in Washington, D.C. Standing Rock artist Wallace "Butch" Thunder Hawk, Jr. designed the Native American logo for the centennial. Fort Totten has artists Rex Moore, Virgil Feather, and Kenneth Greywind.

Curriculum Integration

Refer to those selections listed in A. North Dakota Indian Arts and Crafts of the Past. If your students have read or will read one of these selections, use it as an introduction to this section of the unit and/or integrate this information into your art instruction. Explain that the class will be focusing on Indian art of North Dakota.

Activities

On page 30 is an example of Indian art by Bruce LaFountain of Turtle Mountain.

Do some or all of the following activities:

1. Have the students listen to the introductory information presented by the teacher.
2. Have the students look at the pictures and read the information about Bruce LaFountain.
3. Have the students discuss Bruce LaFountain and other artists they know and the training one needs to be an artist.
4. Have the students write a poem entitled "Beauty" or do a piece of Indian art.

Resources

Books on contemporary Indian art such as

Broder, Janis. *American Indian Painting and Sculpture*. New York: Abbeville Press, 1982.
Highwater, Jamake. *Song from the Earth: American Indian Painting*. New York: Little, Brown and Company, 1976.

Art by Bruce LaFountain

My stone images are drawn from my Native American heritage and traditional values. They capture moments in a warrior's celebration of life . . . chanting, hunting, dancing; proud women in feathers and shawls; creatures of the earth and sky; close family ties. These visions emerge from early reservation life and childhood experiences as a Fancy Dancer at Pow Wows creating intricate beadwork and feather and buckskin costumes. I'm a modern Indian, up to date, brand new. My stone art is a gift passed down from warriors past and living.

Bruce LaFountain is a sculptor from the Turtle Mountain Reservation in North Dakota. He has won the "Most Promising Young Sculptor" award from the Wheelwright Museum of the American Indian. His studio is in Santa Fe, New Mexico. His work has been shown in many museums and art galleries.

Further Resources

STUDENT READINGS

Allen, Terry, ed. *The Whispering Wind*. New York: Doubleday, 1972. (Poetry written by students at the Institute of American Indian Art).

Arikara Coyote Tales and Arikara Traditional Tales. White Shield School District, Roseglen, ND.

Brown, Dee. *Bury My Heart at Wounded Knee*. New York: Dell, 1971.

Brown, Dee. *Creek Mary's Blood*. New York: Washington Square Press, 1983.

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Brown, Marion Marsh. *Homeward the Arrow's Flight*. Nashville: Abingdon Press, 1980.

Deloria, Vine, Jr. *Custer Died for Your Sins: An Indian Manifesto*. New York: Avon Books, 1970.

Dill, C.L. *Early Peoples of North Dakota*. Bismarck: State Historical Society of North Dakota, 1983.

Dockstader, Frederick J. *Indian Art of the Americas*. New York: Museum of the American Indian, 1973.

Eastman, Charles Alexander. *Indian Boyhood*. New York: Dover, 1971.

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Erdoes, Richard. *The Sun Dance People*. New York: Knopf, 1972.

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Gilmore, Melvin. *Prairie Smoke*. St. Paul: Minnesota Historical Society, 1987.

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Gourneau, Patrick. *History of the Turtle Mountain Band of Chippewa Indians*. Belcourt, ND: Heritage Center, 1971.

Gridley, Marion E. *American Indian Women*. Dallas: Hawthorne, 1974. (Includes Susan LaFlesche Picotte, Indian doctor.)

Hanson, James Austin. *Metal Weapons, Tools and Ornaments of the Dakota Indians*. Lincoln: University of Nebraska Press, 1975.

Hassrick, Royal B. *The Sioux*. Norman: University of Oklahoma Press, 1964.

Hoffine, Lyla and McKay, David. *Carol Blue Wing*. New York: McKay, 1967.

Howard, James Henry. *The Dakota or Sioux Indians*. Vermillion, SD: Dakota Museum, 1966.

Hungry Wolf, Adolph and Beverly. *Children of the Sun*. New York: Morrow, 1987.

Kinsella, W.P. *Born Indian*. Canada: Oberon, 1981.

Kinsella, W.P. *Scars*. Canada: Oberon, 1978.

Lowie, Robert H. *Indians of the Plains*. Lincoln: University of Nebraska Press, 1982.

Lurie, Nancy Oestreich, ed. *Mountain Wolf Woman*. Ann Arbor: University of Michigan Press, 1966.

Maxwell, James A. *America's Fascinating Indian Heritage*. Pleasantville, NY: Readers Digest, 1978.

Medicine Women. Indians Into Medicine Program. Grand Forks: University of North Dakota Press, 1985.

Momaday, N. Scott. *House Made of Dawn*. New York: Harper & Row, 1966.

Momaday, N. Scott. *The Names*. Albuquerque: University of New Mexico Press, 1987.

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Sandoz, Mari. *The Horsecatcher*. Louisville, KY: Westminster, 1957.

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Standing Bear, Luther. *My People the Sioux*. Lincoln: University of Nebraska Press, 1975.

Sneve, Virginia Driving Hawk. *Betrayed*. New York: Holiday House, 1974.

Sneve, Virginia Driving Hawk. *They Led a Nation, Biographies of 20 Dakota Leaders*. Sioux Falls, SD; Brevet Press, 1975.

We Rode the Wind: Recollections of Nineteenth Century Tribal Life. New York: Lerner, 1975 (includes information about Charles Eastman, Indian doctor and Waheenee, Hidatsa woman.)

Wilson, Gilbert L. (as told by Buffalo Bird Woman), *Buffalo Bird Woman's Garden*, St. Paul: Minnesota Historical Society Press, 1974.

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TEACHER RESOURCES

American Indian Talent Directory. Los Angeles, CA: The American Indian Registry of the Performing Arts (3330 Barham Blvd., Suite 208).

Bowers, Alfred W. *Hidatsa Social and Ceremonial Organization*. Bureau of American Ethnology Bulletin 194. Washington, D.C.: Smithsonian Institution and U.S. Government Printing Office, 1965.

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Neihardt, John G. *Black Elk Speaks*. New York: Washington Square Press, 1959.

Neihardt, John. *The Twilight of the Sioux*. Lincoln: University of Nebraska Press, 1971.

Nurge, Ethel, ed. *The Modern Sioux*. Lincoln: University of Nebraska Press, 1970.

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Poole, D. C. *Among the Sioux of Dakota: Eighteen Months' Experience as an Indian Agent, 1869-70*. St. Paul: Minnesota Historical Society Press, 1987.

Powers, William K. *Oglala Religion*. Lincoln: University of Nebraska Press, 1977.

Prueka, Francis. *Indian White Relations in the U.S.* Lincoln: University of Nebraska, 1982.

Reyhner, Jon, ed. *Teaching the Indian Child*. Billings, MT.: Eastern Montana College, 1988.

Robinson, Doane. *History of Dakota or Sioux Indians*. Collections of the South Dakota State Historical Society 2. (Reprint: Ross and Haines, 1956).

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Stedman, Raymond William. *Shadows of the Indian*. Norman: University of Oklahoma Press, 1982.

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Vyzvalek, Frank. History of places and place names in North Dakota. Publication planned for 1989.

Warren, William W. *History of the Ojibway People*. St. Paul: Minnesota Historical Society Press, 1984.

Will, George F., and Hyde, George E. *Corn Among the Indians of the Upper Missouri*. Lincoln: University of Nebraska Press, 1917.

AUDIO-VISUAL RESOURCES

6-8 kit available from American Indian Curriculum Development Program, United Tribes Technical College, 3315 S. University Dr., Bismarck, ND 58504. (701) 255-3285

5 Units—
Circle of Life — Social Customs
Peace Pipe — Indian Religion
Plains Indian Arts and Crafts
Indian Country — Histories of tribes of North Dakota
A Feather to Each — Biographies of past and present Indian leaders.

In addition, slide-tape shows are available:

Memories, Complementary Units — A Feather to Each and Indian Country.

Arts and Crafts Complementary Unit — Plains Indian Arts and Crafts.

We Are All Brothers Complementary Unit — Peace Pipe.

Celebration of Life (Ceremonies) Complementary Unit — Circle of Life.

As Beautiful as the Rose (Music) Complementary Unit — Circle of Life.

"The Bison Hunters" (video) Films for the Humanities. (P.O. Box 2053, Princeton, NJ 1-800-257-5126. Includes Catlin's visit to the Sioux, Hidatsa and Mandan.)

Momaday, N. Scott, narrator. "More Than Bows and Arrows" (film) Cinema Associates.

Tales of the Plains Indians . (Six sound filmstrips) Coronet, 64 E. S. Water St., Chicago, IL 60601.

Weatherford, Elizabeth, ed. *Native Americans on Film and Video*. Museum of the American Indian/Heye Foundation (Montpelier, VT: Capitol City Press, 1981.

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Culin, Stewart. *Games of the North American Indians*. New York: Dover Publications, 1975.

Eastman, Charles A. *Indian Scout Craft and Lore*. New York: Dover Publications, 1974.

Laubin, Reginald and Gladys. *Indian Dances of North America*. Norman: University of Oklahoma Press, 1987.

Stadsklev, Ron and Wagoner, Ron. "Indian Reservation: Life Today on the Northern Plains (game). University, AL: Institute of Higher Education Research and Services, The University of Alabama, 1975.

Further Acknowledgments

Many individuals assisted in the preparation of this curriculum. North Dakotans living in the Washington, D.C., area worked closely with Sandra Fox in manuscript preparation. Harriett Skye, of the Standing Rock Reservation, assisted in research and contributed many photographs. Dennis R. Fox, of the Fort Berthold Reservation, contributed the sketches which illustrate the manuscript. Nancy J. Fox, of the Fort Berthold Reservation, did the word processing.

As the curriculum took shape, needs for additional resources became clear. Individuals who responded to the call for photographs, lists of names, recipes, stories, and other items included Dr. Angelita Felix, Fort Berthold Reservation; Kerry Hartman, White Shield School; Phillip Shortman, Standing Rock Head Start; Don Morgan, Fort Totten Agency Superintendent; Martina Kazena, Four Winds School; Ina Mikkelson, Ojibwa Indian School; Les LaFountain, Ojibwa Indian School; Dan Rylance, University of North Dakota; Dr. Janet Ahler, University of North Dakota; the North Dakota Indian Affairs Commission; and the North Dakota Council on the Arts.

Educators from the four North Dakota reservations reviewed several drafts of the manuscript, suggesting resources and teaching ideas. Gratitude for thoughtful reading of the manuscripts is extended to Viola LaFontaine, Turtle Mountain; Carol Davis, Turtle Mountain; Bernadine Young Bird, Fort Berthold; Karen Hartman, Fort Berthold; Pat Walking Eagle, Fort Totten; Donna Jetty, Fort Totten; Gaylene Yellow Fat, Standing Rock; Verlys Pearman, Standing Rock; and Joan Estes, Fort Berthold and the North Dakota Department of Public Instruction.

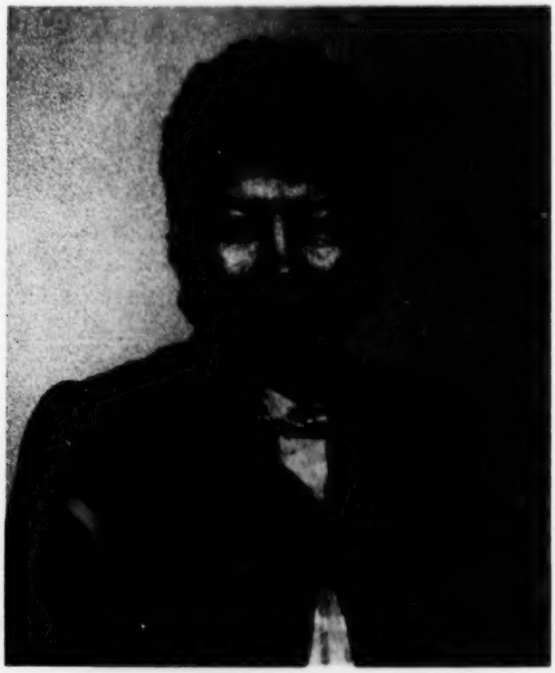
Integral to the curriculum project is the Native American Centennial Logo for North Dakota designed by Wallace "Butch" Thunderhawk, Jr., of Standing Rock, with ideas contributed by Catherine Fox Harmon, Fort Berthold; Pemina Yellow Bird, Fort Berthold; and Charles Gourneau, Turtle Mountain. The beauty of the logo is enhanced by the documentation prepared by Mary Louise Defender Wilson and James Fenelon of Standing Rock.

Other individuals worked to assure publication and distribution of the curriculum. The grant-writing skills of Dr. Leigh Jeanotte and Dr. Mary Harris, University of North Dakota, and of Clarence Bina, North Dakota Department of Public Instruction, helped to win the support of the North Dakota Centennial Commission, the Exxon Foundation, and the Mountain West Equity Center, of Ogden, Utah, for the project. The ongoing assistance of Dan Rylance, University of North Dakota Centennial Committee, and of Mary Louise Defender Wilson, North Dakota Centennial Commission, were invaluable in this process.

Funding for this project came from several sources. A match of $30,000 to funds raised by the sponsors was granted by the North Dakota Centennial Commission in the School Interpretation category. A grant of $10,000 from the Exxon Foundation and another of $3,000 from the Mountain West Equity Center were contributed by the North Dakota Department of Public Instruction along with $10,000 from other sources. The remaining $7,000 was contributed by the Center for Teaching and Learning and the University of North Dakota.

In the final stages of manuscript preparation, bibliographic work was completed at the Center for Teaching and Learning, University of North Dakota, by Dr. Janet Ahler, Dr. Mary Harris, Wallace Peck, and Audrey Pearson. Delivery of the curriculum to teachers before April 5, 1989, Native American Recognition Day, was assured by the involvement of the North Dakota Department of Public Instruction through the Teacher Centers at Bismarck/Mandan, Dickinson, Williston, Minot, Devils Lake, Grand Forks, Mayville, Fargo/West Fargo, Wahpeton, and Valley City.

About the Author



SANDRA J. FOX, a member of the Oglala Sioux tribe, grew up on the Fort Berthold Reservation and graduated from Mandaree High School in North Dakota. She earned a B.S. in English education at Dickinson State University and began her teaching career in Des Lacs, North Dakota, where she taught high school language arts and business and served as librarian. She later moved to Eagle Butte, South Dakota, as high school and junior high language arts and reading teacher, developing a reading program based on Native American literature. In 1971, she earned a M.Ed. in Secondary Education at the Pennsylvania State University and accepted a position as language arts specialist with the Bureau of Indian Affairs Education Resource Center in Albuquerque, New Mexico.

Dr. Fox completed an Ed.D. in Curriculum and Instruction at the Pennsylvania State Unviersity in 1976. Since then, she has served as Title I and Language Arts specialist with the Aberdeen Area Office of the Bureau of Indian Affairs; evaluation specialist with the Title IV Resource and Evaluation Center Two in Bismarck, North Dakota; remedial reading teacher in Eagle Butte, South Dakota; and Senior Associate and staff developer with ORBIS Associates of Washington, D.C. Dr. Fox has extensive consulting experience in bilingual and multicultural education, reading in the content areas, and use of the whole language approach. She recently accepted a position as Education Specialist for the Effective Schools Program with the Bureau of Indian Affairs, a position which frequently brings her back to her home state of North Dakota. Dr. Fox and her family live in the Washington, D.C., area.

Native American Curriculum

HIGH SCHOOL

RC 017520

Native American Curriculum

HIGH SCHOOL LEVEL

Sandra J. Fox

A Centennial Project of the
North Dakota Department of Public Instruction
and the
Center for Teaching and Learning, University of North Dakota,
with support from the
North Dakota Centennial Commission,
Exxon Foundation, and
Mountain West Equity Center

Grand Forks, North Dakota
1989

Acknowledgments

Permission to reprint material from the following sources is gratefully acknowledged:

"Indian Reservations of North Dakota," from Theodore B. Jelliff, *North Dakota, A Living Legacy*. Fargo, ND: K and K Publishers, 1983.

"A Short History of the Turtle Mountain Band," adapted from the work of *Aun nish e naubay* (Patrick Gourneau), from *Winds of Change*, a Magazine of American Indian Science and Engineering Society, I (1), February, 1986, 15.

"Sitting Bull," from W. C. Vanderworth, ed., *Indian Oratory: A collection of Famous Speeches by Noted Indian Chieftains*. Norman, OK: University of Oklahoma Press, 1971.

"Eye Juggler," from Douglas R. Parks, A. Wesley Jones, and Robert C. Hollow, eds., *Earth Lodge Tales from the Upper Missouri*. Bismarck, ND: University of Mary, 1978.

"Iktomi and the Raccoon Skin," from Ella C. Deloria, *Dakota Texts*. American Ethnological Society Publication No. 14, reproduction of the 1932 edition by AMS Press, Inc., New York.

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"To the Buffalo," collected by Frances Densmore, from Gloria Levitas, Frank Robert Vivelo, eds., and Jacqueline J. Vivelo, ed., *American Indian Prose and Poetry: We Wait in the Darkness*. New York: Putnam, 1974.

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Quotation from Vine Deloria, Jr., and Clifford M. Little, *The Nations Within: The Past and Future of American Indian Sovereignty*. New York, Pantheon Books, a division of Random House, Inc., 1984.

Quotation from "The Signs of Corn," from Marie McLaughlin, *Myths and Legends of the Sioux*. Bismarck: Tumbleweed Press, 1974.

Photograph of Juanita Helphrey from the *Bismarck Tribune* October 23, 1981.

Photographs of tribal chairpersons from Edward Longfight and Twila Martin Kekahbah.

Photographs of Charles Murphy and the Standing Rock singing group from Harriett Skye, originally of Standing Rock Reservation.

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State of North Dakota
OFFICE OF THE GOVERNOR
BISMARCK, NORTH DAKOTA 58505
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GEORGE A. SINNER
GOVERNOR

NORTH DAKOTA CENTENNIAL

January 17, 1989

Ms. Mary McDonnell Harris, Dean
Center for Teaching and Learning
University of North Dakota
Box 8151, University Station
Grand Forks, ND 58202

Dear Dean Harris:

I am pleased to endorse the Native American Studies Curriculum as a North Dakota Centennial Project.

As I indicated in my State of the State Address, the North Dakota Blue Book indicates that long before statehood, there lived on these prairies a noble, native people.

Distinct Indian groups were here when the first white explorers arrived. They were the Dakota or Lakota nation, Chippewa (or Ojibwa), Assiniboine, Cheyenne, Mandan, Hidatsa, and Arikara. Later arrivals included groups of Cree, Blackfeet, and Crow who frequented western buffalo ranges.

Contact between the Indians and the Euro-Americans was largely peaceful. But in many ways the arrival of the white man brought controversy and tragedy. The Indian people experienced hardship, and good things in their lives were forever changed, some were lost.

We struggle yet to share the good things of the American dream with our Native American predecessors, now our fellow citizens.

I wish you every success with your Centennial Project.

Sincerely,

George A. Sinner

George A. Sinner
Governor

GAS:CMS:dmj

North Dakota Centennial Commission

S.F. "BUCKSHOT" HOFFNER, EXEC. DIR.
2204 EAST BROADWAY • BISMARCK, ND 58501 • PHONE: 701-224-2589

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CENTENNIAL
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Shields, ND 58569
854-3861

10 January 1989

Mary McDonnell Harris, Dean
Center For Teaching and Learning
University of North Dakota
Box 8151, University Station
Grand Forks, ND 58202

Dear Dean Harris:

The North Dakota Centennial Commission is proud to assist with the Indian Studies Curriculum as part of the celebration of the state Centennial in 1989. Very early in the Centennial planning process, commission members and the Centennial staff recognized the need for projects which contribute to a better understanding of the state's cultural heritage.

This curriculum project, funded in part with a $30,000 grant from the Centennial Legacies Grant Program, is an excellent example of that.

Native American culture pre-dates North Dakota statehood. The Centennial celebration would be incomplete without recognizing that a culture flourished here long before the arrival of Euro-Americans. It is also important to know that Native American culture has survived the last 100 years and continues today.

It is my hope that the Indian Studies Curriculum will provide a method for North Dakota's young people to acquire a better understanding of Native American culture, which in turn may lead to the resolution of problems and the removal of barriers.

Best wishes for the distribution and use of this curriculum as we celebrate the anniversary of 100 years of statehood.

Sincerely,

Buckshot Hoffner

S. F. "Buckshot" Hoffner, Executive Director
NORTH DAKOTA CENTENNIAL COMMISSION

SFH/dn

Native American Week

April 3 to 9, 1989, at the University of North Dakota

February 6, 1989

Dear Educators of North Dakota:

It is with great pride that the "Native American Curriculum" is presented to educators throughout North Dakota as part of the North Dakota Centennial Celebration during 1989. The curriculum recognizes the fact that the land which became North Dakota had been populated for thousands of years prior to statehood and that Native Americans have greatly contributed to modern North Dakota society.

I am certain that these materials will provide a meaningful learning experience for North Dakota students. I encourage all North Dakota educators to utilize the curriculum in their classrooms on April 5 (Native American Day) and throughout the Centennial year.

You and your students are also welcome to participate in Native American Week (April 3-9, 1989) on the University of North Dakota campus. Some of the activities include a Wacipi (pow-wow); Writer's Conference; Law Symposium; Exposition; Princess Pageant; Awards/Recognition Banquet; Alumni Reunion; Athletic Events; and a variety of workshops, speakers, and entertainers. These activities will prove to be most exciting and educational.

Your commitment to use the Native American Curriculum and support of Native American Week is truly appreciated. May the Great Spirit watch over you!

Sincerely,

Leigh D Jeanotte, Ed. D.

Leigh D. Jeanotte, Ed. D.
Chair, North Dakota Centennial/UND Native American Week Planning Committee

LDJ/krm

Office of Native American Programs
Box 8272 University Station
Grand Forks, ND 58202
701-777-4291

Office of University Relations
Box 8143 University Station
Grand Forks, ND 58202
701-777-2731

STATE OF NORTH DAKOTA

Department of Public Instruction

Dr. Wayne G. Sanstead, Superintendent (701)224-2260

NORTH DAKOTA CENTENNIAL

January 17, 1989

Dear Colleagues,

The Department of Public Instruction is charged with technical assistance to all North Dakota schools regarding needs of Native Americans and other ethnic groups. No occasion is better suited to celebration of ethnic heritage than the North Dakota Centennial!

The Department is proud to join with the Center for Teaching and Learning in bringing the teachers and students of the state this Native American curriculum. We request that all students in North Dakota use it on April 5, 1989, Native American Recognition Day. The first lesson at each of the four levels of the curriculum focuses on the Native American Centennial logo and is planned for use on this day, but you may choose to augment it with materials from other lessons. We hope that many of you will expand this one day of statewide Native American Recognition to ongoing study of the contribution of North Dakota Indians.

The value of the work of the many individuals who have contributed to this curriculum depends on the educators of the state. We count on you to use this curriculum during the Centennial and to continue to work with us in celebrating and exploring the multicultural potential of North Dakota.

Sincerely,

Wayne G. Sanstead

DR. WAYNE G. SANSTEAD
Superintendent

BISMARCK, NORTH DAKOTA 58505

UNIVERSITY OF UND NORTH DAKOTA

CENTER FOR TEACHING AND LEARNING
BOX 8158, UNIVERSITY STATION
GRAND FORKS, NORTH DAKOTA 58202

January 15, 1989

Dear Colleagues,

The Center for Teaching and Learning has as one of its founding goals the support of learning communities, and especially of learning communities that include Native Americans. We are honored by the opportunity to serve with the North Dakota Department of Public Instruction as sponsors of this Native American Curriculum for North Dakota schools. We hope that it will contribute to the pride of Native American students in their heritage and to the appreciation of all students for the contributions of Native Americans.

While many individuals assisted in development of the curriculum, Dr. Sandra Fox is the one most responsible for our ability of present it to you. Dr. Fox is a member of the Oglala Sioux and a former teacher in Des Lacs, North Dakota. She currently lives in Washington, D.C., and helps a group of Bureau of Indian Affairs schools to implement whole language approaches. Writing a Native American curriculum for North Dakota schoolchildren is a lifelong dream for Dr. Fox. Her vision and enthusiasm brought the curriculum to life.

The integrated, whole language approach to curriculum selected by Dr. Fox illustrates the commitment of the Center for Teaching and Learning to interdisciplinary learning. We hope that teachers and every level and of every subject will find in this material linkages to their current curriculum. We hope that you will be inspired to seek additional resources, to invite resource persons to your classrooms, and to use this material as a starting point for exploration of Native American culture and people in the past and present.

Sincerely

Mary McDonnell Harris

Mary McDonnell Harris, Dean

Introduction

This curriculum, written for use in grades 9-12 or 10-12, provides the information that will explain to students the meaning of the Native American Centennial logo. In addition, the curriculum provides information about Indian people of North Dakota which can be integrated into the present school curriculum. It was written with the course requirements of North Dakota high schools in mind.

The curriculum uses an integrated, whole language approach so that it incorporates reading, writing, speaking, and listening activities. It is intended to augment material already in the curriculum, especially in the language arts, social studies, science and art. In these areas, reading, writing, speaking, and listening activities serve as avenues for processing the information provided.

The first unit, the Native American Centenial Logo, should be used first, as it is central to the entire curriculum. Some or all of the remaining units may then be used in various subjects. For each unit, you might wish to check first the Curriculum Integration section to see how it might be integrated into your present curriculum. Some pages of the curriculum, also, may be xeroxed for use by students.

It is with great enthusiasm that this Native American curriculum is offered to the schools and students in North Dakota this Centennial year. The information included herein is just a small part of the extremely interesting story of the Native American people in this state. We hope that it will spark an interest so that teachers and students will want to learn more about the original people of North Dakota.

Sandra J. Fox
January, 1989

Resources

Goodman, Ken. *What's Whole in Whole Language*. Portsmouth, NH: Heinemann, 1986.

Lowry, Ethel J., ed. "Integrating the Communication Skills," in *The Answer Book: A Guide to Literacy in Reading, Language Arts and Mathematics*. Bismarck: Department of Public Instruction, The State of North Dakota, 1988.

Newman, Judith M., ed. *Whole Language: Theory in Use*. Portsmouth, NH: Heinemann, 1985.

Weaver, Constance. *Reading Process and Practice: From Socio-Psycholinguists to Whole Language*. Portsmouth, NH: Heinemann, 1988.

Unit I

Native American Centennial Logo

Introductory Information

The Native American Centennial Logo was designed by a group of Indian people from North Dakota reservations. The logo depicts things which have been important to the Indian people of North Dakota.

Curriculum Integration

Information on the Indian people of North Dakota is presented throughout the units. In addition, aspects of North Dakota Indian cultures depicted in the centennial logo have been integrated into the following sections of the curriculum:

Social Studies — North Dakota Indians In the Past
North Dakota Indians of the Past — Historical Documents

English — Indian Songs of North Dakota

Science — Indians of North Dakota and the Growing of Corn
Indians of North Dakota and the Use of Trees

Activities

An explanation of the Native American Centennial Logo is on pages 2-4. A black and white copy of the logo is on page 5.

Do some or all of the following activities:

1. Have the students view copies of the centennial logo.
2. Have the students read the explanation of the Native American Centennial Logo.
3. Have the students discuss the various images of the centennial logo.
4. Have the students listen to a presentation by an Indian person on the various images in the centennial logo.
5. Have the students write poems which describe the centennial logo.
6. Have the students each choose an aspect from the logo and do further research on it for a short paper.

Resources

Fenelon, James. *Native American Centennial Logo*, Bismarck: North Dakota Centennial Commission, 1989.

Native American Centennial Logo
1889 - 1989
North Dakota

Logo artwork by Wallace "Butch" Thunderhawk, Jr., Standing Rock

Logo developed by Catherine Fox Harmon, Fort Berthold
Pemina Yellow Bird, Fort Berthold
Charles Gourneau, Turtle Mountain
Mary Louise Defender Wilson, Standing Rock

Explanation by Mary Louise Defender Wilson, Honorary Centennial Chairperson for Native American Day, and James Fenelon, Standing Rock

The Centennial Commission's Native American Logo represents major features of the indigenous people who inhabited the area now called North Dakota.

A close relationship to the land and other natural elements of life on the northern prairies were, and are, integral to everyday life, cultural celebration, and spirituality of the native people. The logo presents some of this philosophy in the symbolism of its design.

Features of the Logo

Seven elemental symbols are featured in the Native American logo—Double Hills symbolize the land; a buffalo herd: food, philosophy, and the nation; water: rivers and lakes; the Indian singer: songs and life; corn: food and farming; the sun and moon: the seasons and community celebration; and pipes: spirituality and the circle of life.

Double Hills

Native American people understood the earth and its topography to be organized into patterns with specific influence on life, culture, and origins. An oral tradition says the Hidatsa people respected life and their origins through the pattern of double hills, or buttes, found in the western Dakotas.

This pattern originates from a place, now called Bear Butte, near the Black Hills in South Dakota. This place is known as the origin for thunder and lightning energy. Another double hills located near Raleigh, North Dakota, are used by some modern Sioux as a place for inspiration and creative visions. Other double hills can be used for different sacred or ceremonial functions. A pattern of double hills can be found at a number of places in southwestern North Dakota.

Buffalo Herd

The buffalo, which once roamed the Dakota plains in herds of great numbers, were a source of food, shelter, utensils, and reverence for the native people who hunted them.

The Dakota, or Sioux, call the buffalo, *pte* (*p'tay*), and believe humans came from the buffalo nation. The skull, the central image of the logo, represents the importance of the buffalo in relation to the earth and the spirituality of the people. It is used in ceremonies to symbolize this sacred relationship.

Although the great herds of buffalo are now gone, Native Americans continue to practice traditions begun long ago. Some tribes have small herds on their reservations and use the meat for feasts and celebrations such as graduation ceremonies. Like the Indian people, the American buffalo are being revived.

Water

The blue at the base of the logo represents water, the substance of life for native people in North Dakota. Besides the great river Missouri and the only northward flowing water in North Dakota, the Red River, numerous rivers, creeks, and streams throughout the state have been central to most Indian activities. Earth lodge villages have been located by water. Water has provided transportation routes.

The Chippewa, or Ojibway, people often live around lakes and in wooded areas like those found in the Turtle Mountains. Bodies of water are thought to have special properties. One example is *Minnewaukon*, a Dakota name meaning "powerful and mystical water," which in English is called Devil's Lake.

The Missouri River, an important traditional boundary for many native peoples, has been dammed to form huge reservoirs which have negatively affected American Indian people.

Indian Singer

The spirit of the American Indian people, as well as oral traditions, ceremonies, and history, lives in song. On the logo, the Indian singer with the hand drum represents all the nations found in North Dakota. Every tribe has strong traditions rooted in ceremonial, social, and sacred singing and drumming.

Today, Indian people come together to sing, dance, and socialize at pow-wows held in most communities on every reservation. Modern drum groups compete in singing contests. One is held each year at the United Tribes in Bismarck, one of the largest pow-wows in North America where tribes gather from all over the continent.

Sacred songs are still used in traditional ways such as in the sweat lodge and healing ceremonies. These and other songs enabled Indian people to survive the hardships of reservation life, preserving culture for Native Americans to share and to maintain good relationships.

Corn

People indigenous to the Dakotas grew many different crops. One of the most cultivated plants was corn, which could be dried and stored for long periods of time. Many varieties of corn were grown near villages located on the rivers and tributaries in the northern plains. Colored flint corn, yellow sweet corn, and flour corn are types that were grown.

The Mandan were known to be great farmers, often singing to the plants to improve productivity. The Mandan Corn Song could also represent the values and community spirit of an agrarian society. Plants, especially corn, were used for other purposes as well as food. Husks could become decorations; silk was a sweetener; and pollen was a medicine; and kernels were used in ceremonies.

Oral history among Native Americans accounts for the gift of edible plants growing on the Dakota plains. For example, a low and long butte called "Looks Like a Corncob Hill," near what is now Harvey in Wells County is an original place for corn. The life spirit of plants is observed in corn and other crops such as the sunflower, beans, squash, and melons.

Sun and Moon

The sun and moon are important cultural symbols for all Native American people. On the logo, the two are together in the center with rays spreading through the other elements.

With the rising sun begins the day, usually with a prayer of thanks and for blessing of all the activities that will take place. As the sun sets, so ends the daily labors of the people. With the moon comes storytelling and oral history extending back to before the memories of the elders.

In the northern plains, the sun holds a special place in seasonal celebrations. *Wi-wang wacipi*, a Sioux word now called the Sundance, demonstrates this symbiosis between the sun, the moon, and the people. During the Sundance, usually four days in duration, many important and powerful sacrifices are made by the participants for the continuance of life and for the good of the people. The Anishinabe, which include the Ojibway or Chippewa, have continued to practice this four-day ceremony acknowledging the

forces of the sun and moon. The Mandan and Hidatsa have revived their traditions, called *O-kee-pa* by the early white visitors to the earth lodge dwellers, as well.

All over North Dakota are stone circles, signs of the ancient tradition of studying the stars, the earth, and the seasons.

Pipes

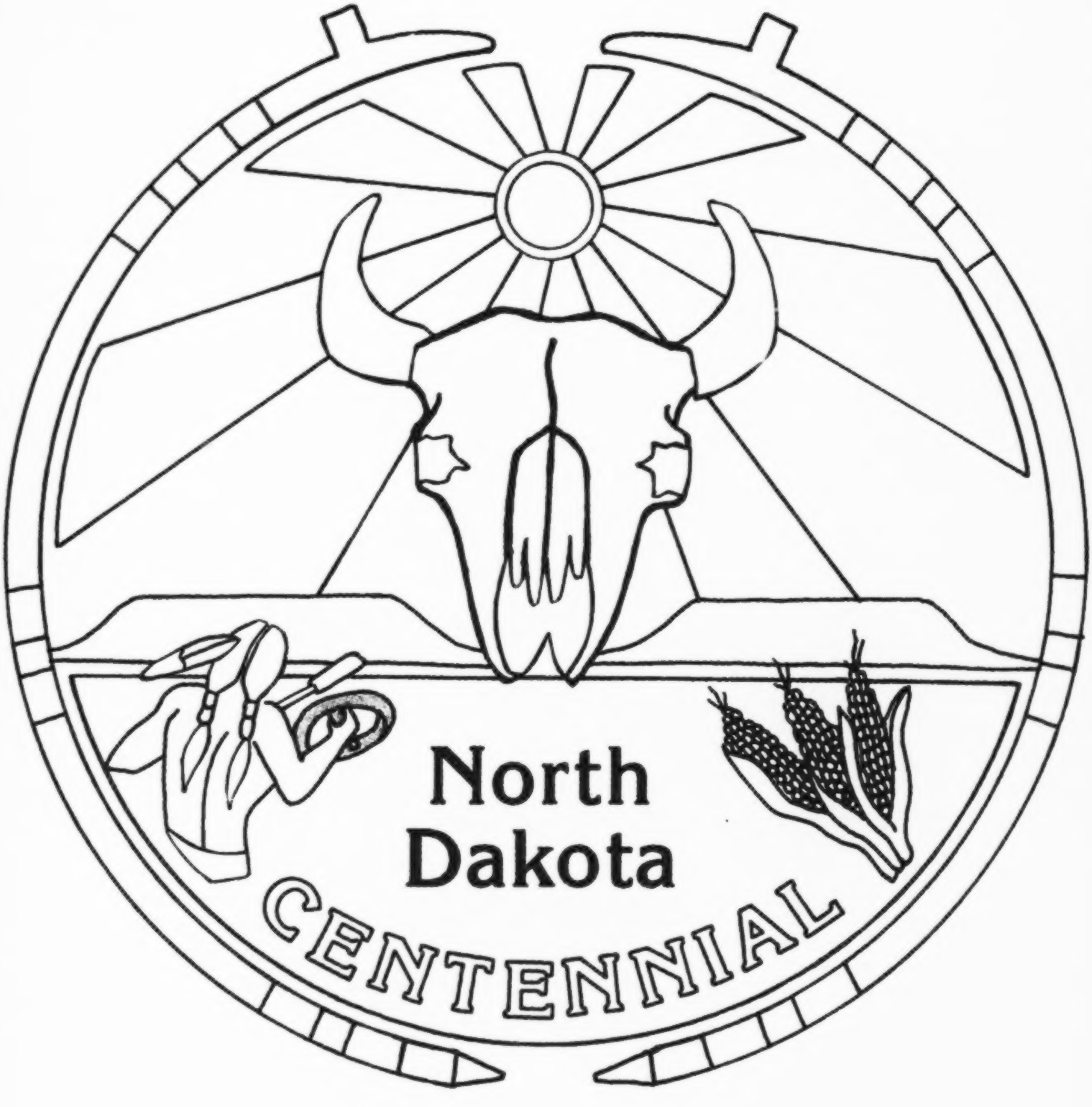
Encircling the logo, much as spirituality surrounds all of life, are two pipes of peace. The pipe is an integral part of Indian reverence and a symbol of community relations.

The bowl of the pipe is made of stone, the heart of the earth. Rocks also contain spiritual significance. Medicine Rocks and Writing Rocks, which contain hieroglyphs from ancient times, carry such meaning. Three Writing Rocks known in North Dakota are found near Leith (Medicine Rock), Grenora (Writing Rock) and in Fort Ransom Park.

The stem of the pipe is made of wood and runs in a straight line like the words and deeds of an honorable person.

There are many traditions concerning the origin of the pipe. Most show people the way of truth and good intentions. When white people first came to the Dakotas, the pipe was offered in this spirit. Later, in the making of peace treaties between nations, the pipe further represented these honorable qualities and underlined the promise not to spill blood between those who smoke together.

Native American Indians have kept the sacred tradition of the pipe alive, rejuvenating the sense of community spirit, sharing, justice, and the circle of life.


North
Dakota
CENTENNIAL

Unit II

Social Studies

A. NORTH DAKOTA INDIANS IN THE PRESENT

Introductory Information

It is estimated that there are about 30,000 Indian people living in North Dakota. They reside all over the state in many of the towns and cities, but mainly they live on four reservations. There are two Sioux reservations, Fort Totten and Standing Rock. (A small portion of the Sisseton Sioux Reservation is located in the southeast corner of the state). Three tribes, the Hidatsa, Mandan and Arikara, called the Three Affiliated Tribes, live on the Fort Berthold Reservation. Chippewa (Ojibwa) and Metis (Michif) Indians live on the Turtle Mountain Reservation and in the Trenton area. Of course, Indian people have intermarried and you may find Indian people of several different tribes living on a reservation.

Curriculum Integration

This information can be integrated into your present social studies curriculum perhaps in civics, sociology or government.

Activities

On page 7 is a map of North Dakota reservations. On page 8 are sketches of the various Indian reservations in North Dakota. On page 9 is information on the North Dakota Indian Affairs Commission and the Indian program of the Department of Public Instruction in the state of North Dakota.

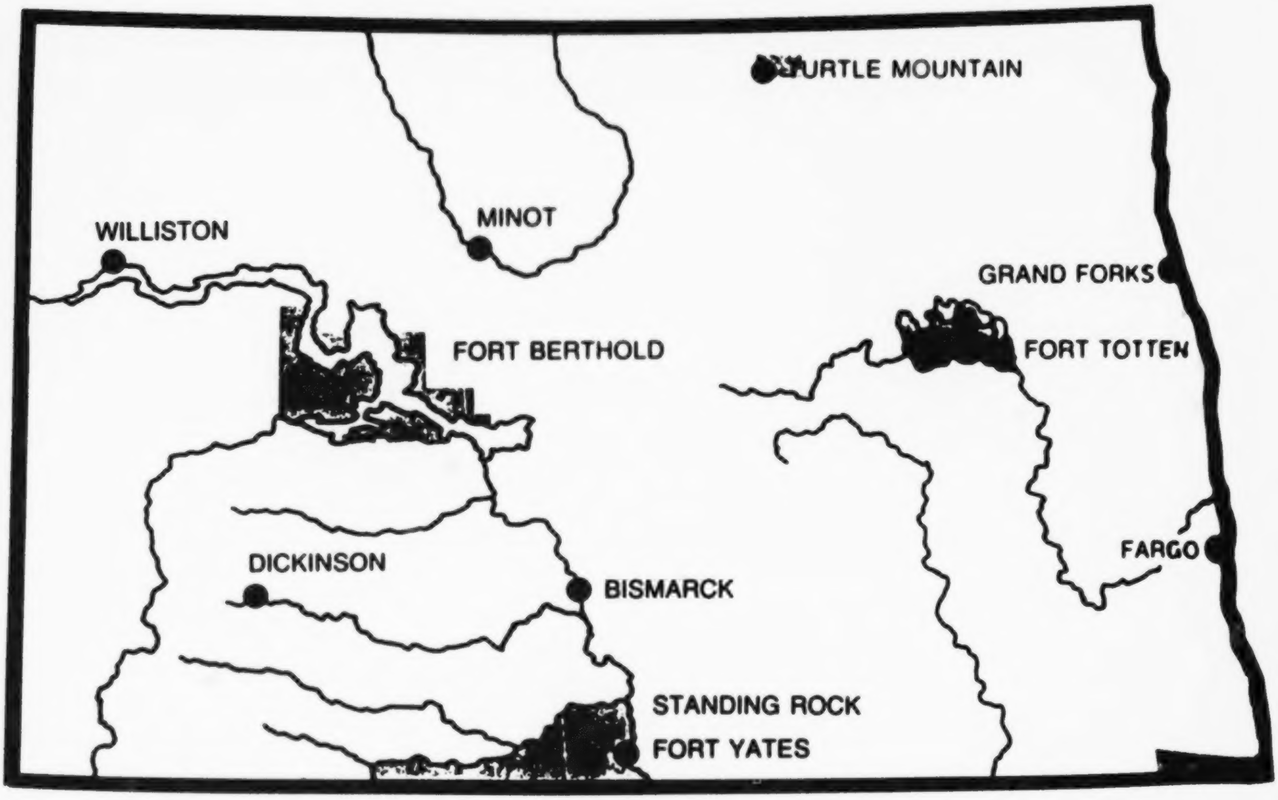
Do some or all of the following activities:

1. Have the students listen to a presentation by the teacher on the introductory information.
2. Have the students locate the reservations on the map provided and on a more detailed map of North Dakota.
3. Have the students read the information about the North Dakota Indian reservations.
4. Have the students discuss the sketches of North Dakota Indian reservations.
5. Have the students read the material from and about the North Dakota Indian Affairs Commission and about the Indian program of the Department of Public Instruction.
6. Have the students discuss the information about the North Dakota Indian Commission and Department of Public Instruction.
7. Have the students write a summary paper on what they have learned about North Dakota Indians.

Resources

Schneider, Mary Jane. *North Dakota Indians*. Dubuque, IA: Kendall-Hunt Publishing, 1986.

Indian Reservations of North Dakota


TURTLE MOUNTAIN
MINOT
WILLISTON
GRAND FORKS
FORT BERTHOLD
FORT TOTTEN
FARGO
DICKINSON
BISMARCK
STANDING ROCK
FORT YATES

Jelliff, Theodore. *North Dakota, A Living Legacy*, Fargo, ND: K and K Publishers, 1983.

North Dakota Indian Reservations Today

Fort Totten Reservation

The Fort Totten Indian Reservation is located in the northeastern part of North Dakota. It is the home of the Devils Lake Sioux Tribe who are Dakota and Yanktonai Sioux groups. The total Indian population of the reservation is 3,580. The area of the reservation is 245,141 acres of which 76% is owned by non-Indians. Students who live on the Fort Totten Reservation attend school at the Four Winds Community School at Fort Totten and at Warwick, Devils Lake, Maddock and Oberon. Some of the people who live on the Fort Totten Reservation work for the Bureau of Indian Affairs, the Indian Health Service, or tribal government offices or services. Other people work at the Devils Lake Sioux Manufacturing Company or Dakota Tribal Industries. Fort Totten is the primary community for the reservation and is the location of tribal and federal government offices. Some of the old fort, Fort Totten Cavalry Square, is an historical point of interest.

Turtle Mountain Reservation

The Turtle Mountain Indian Reservation is also located in the northeastern part of North Dakota. It is the home of the Turtle Mountain Band of Chippewa and Metis (Michif) Indians. The total Indian population of the reservation is 9,800. It is a small reservation of 46,080 acres of which 27% is owned or controlled by non-Indians. Students who live on or near the Turtle Mountain Reservation attend school at Belcourt, Dunseith, St. John and Rolla. Some of the people who live on the Turtle Mountain Reservation work for the Bureau of Indian Affairs, the Indian Health Service, or in tribal government offices. Some people work at the Turtle Mountain Corporation, the Turtle Mountain Manufacturing Company and the William Langer Jewel Bearing Plant. Others own their own businesses, and ranching/farming is the work of some. Belcourt is the primary community for the reservation. The reservation has its own radio station, KEYA.

Fort Berthold Reservation

The Fort Berthold Indian Reservation is located in the northwestern part of North Dakota. It is the home of the Mandan, Hidatsa and Arikara Indians called the Three Affiliated Tribes. The total Indian population of the reservation is 3,310. The area of the reservation is 981,215 acres of which 54% is owned by non-Indians. Students who live on the Fort Berthold Reservation attend school at Halliday, Mandaree, Twin Buttes, New Town, Parshall and White Shield. Some of the people who live on the Fort Berthold Reservation work for the Bureau of Indian Affairs, the Indian Health Service, or in tribal government offices. Some people work at Northrup Dakota, an electronic assemblies industry. Ranching/farming is the work of some. New Town is the community where the tribal and federal headquarters for the reservation are located. The reservation has its own radio station, KMHA.

Standing Rock Reservation

The Standing Rock Indian Reservation is located in the southwestern part of North Dakota. It is the home of the Standing Rock Sioux Tribe who are of the Hunkpapa Lakota, Blackfeet Lakota and Yanktonai groups of Sioux. The total Indian population of the Standing Rock Reservation is 4,017 in North Dakota and 4,180 in South Dakota. Much of the 2.3 million acre reservation is in South,Dakota. Sixty-four percent of the land on Standing Rock is owned by non-Indians. Students who live on the Standing Rock Reservation in North Dakota attend school at Fort Yates, Solen/Cannonball, and Selfridge. Some of the people who live on the Standing Rock Reservation work for the Bureau of Indian Affairs, the Indian Health Service or the tribal government offices. As on other reservations, ranching/farming is done by some of the people of Standing Rock. The tribe has begun the operation of a high tech irrigation project. Fort Yates is the primary community on the reservation.

—North Dakota Indian Affairs Commission, 1988.

North Dakota Indian Affairs Commission

Juanita Helphrey, Director, North Dakota Indian Affairs Commission

The North Dakota Indian Affairs Commission (NDIAC) was created in 1949. Today its membership includes the Governor as chairman; the State Health Officer; the Director of the Employment Security Bureau; the tribal chairman or his designee and one other representative from each of the state's Indian reservations; a representative from the County Commissioners' Association; one from the League of Cities; one state senator and one representative; and appointed by the Governor three members-at-large who are of at least one quarter Indian blood. The Commission appoints the Executive Director and authorizes clerical assistance. Primarily the Commission assists Indians, particularly the four tribal councils, in developing their own goals and in project planning and implementation. The commission encourages cooperation and coordinates actions and efforts of other governmental agencies with regard to Indian objectives. In doing so, the Commission assembles data and aids tribal, state and federal agencies in establishing programs that help Indians achieve more adequate living standards; that improve tribal self-government; and that urge better understanding of the participation with non-Indians in local and state affairs. The Commission administers an Indian Development Fund program which provides Indian communities with state and local money to match that required by federal, tribal, or private agencies engaged in some economic development and expansion projects. The Commission also administers a North Dakota Indian Scholarship Program which provides scholarship aid of up to $2,000 per year to selected Indian students who are residents of North Dakota and of at least ¼ degree of Indian blood and/or who are enrolled members of a tribe and who reside in North Dakota.

—NDIAC

The North Dakota Department of Public Instruction

In relation to Indian Education, the responsibility of the North Dakota Department of Public Instruction is to provide planning, development, and administration of statewide Indian education, including bilingual programs. The Department provides liaison activities for the growth and development of North Dakota Indian Education Association and also, the liaison activities between the Department of Public Instruction, Indian schools, and off-reservation Native American communities regarding education-related activities. Technical assistance is provided by the Department to all North Dakota schools regarding needs of Native Americans. The Department provides representation in all matters related to Indian education locally, regionally, and nationally. The Department sponsors a yearly Indian Youth Leadership Institute for 100-125 Indian students in grades 7-12.

Unit II

Social Studies

B. POLITICAL STATUS OF NORTH DAKOTA INDIAN RESERVATIONS

Introductory Information

Reservations in North Dakota are governed by tribal councils and tribal government systems are in place. Reservations are also affected by Federal laws and some state laws so that governance on reservations is a complex matter.

Curriculum Integration

This information can be integrated into your present social studies curriculum, perhaps in civics, government or American History.

Activities

On pages 11 and 12 is information about Indian sovereignty and governance and on page 13 are pictures of tribal chairpeople from North Dakota.

Do some or all of the following activities:

1. Have the students listen to a presentation on Indian governance provided by the teacher.
2. Have the students read (for review) the information on governance and look at the pictures of tribal chairpeople in North Dakota.
3. Have the students discuss governance on reservations compared to governance in other parts of North Dakota.
4. Have the students provide points to summarize what they've learned about Indian governance which the teacher writes on the chalkboard.
5. Have the students copy the summary information from the chalkboard.

Resources

Kickingbird, Lynn & Kirke. *Indians and the U.S. Government*. Washington, D.C.: Institute for the Development of Indian Law, 1977.

Kickingbird, Lynn & Kirke. *Indian Sovereignty*. Washington, D.C.: Institute for the Development of Indian Law, 1977.

Schneider, Mary Jane. *North Dakota Indians*. Dubuque, IA: Kendall-Hunt Publishing, 1986.

Indian Tribes as Sovereign Governments. (a sourcebook for lay people). Oakland, CA: American Indian Lawyer Training Program, Inc. 1988.

Indian Sovereignty

Many people do not realize that Indian tribes have a unique relationship with the Federal government which is based on their status as independent nations who owned the land before the arrival of European nations to this continent. The European nations and the United States interacted with the Indian tribes through treaties on a nation to nation basis. From the beginning, Indian nations interacted almost solely with the federal government. This is reflected in Article IX of the Articles of Confederation which stated "The United States in Congress assembled shall have the sole and exclusive right and power of regulating the trade and managing of all affairs with the Indians," and in Article I, Section 8, Clause 3 of the Constitution which states, "The Congress shall have power to regulate commerce with foreign nations, among the several states and with the Indian tribes." It should be noted that the Articles of Confederation and the Constitution were partly modeled after the government system of the Iroquois League of Nations, which continues to exist as a sovereign nation.

As a result of the treaties made with the Indian tribes, the tribes were and still are viewed by the federal government as separate nations which have a sovereign status that is dependent on the United States. Tribes are, in fact, described as "domestic dependent nations," which have the ability to govern their own territories and peoples.

As a further result of the treaties and based on legislative enactments by Congress, the United States government considers itself to have a trust relationship to Indian people and nations. This relationship stems from the treaties and legislative acts and also is a moral obligation. The federal Bureau of Indian Affairs and Indian Health Service offices exist on reservations to provide services guaranteed through treaties and the trust responsibility of the United States government.

With this special relationship to the federal government, Native Americans, more than any other group in the United States, are controlled by the federal government through legislation and regulations. Some of the important legislation that has affected Indian peoples and nations are the Dawes Allotment Act of 1887, which opened the reservations to homesteading by non-Indian people and greatly reduced the land base for Indian nations; the Indian Citizenship Act of 1924, by which all Native Americans were made citizens of the United States; the Indian Reorganization Act of 1934, which reorganized Indian governmental structures, ended the continual loss of Indian lands, and reaffirmed the United State's trust obligation to Native Americans; and the Indian Self Determination Act of 1976, which allowed Indian nations to begin operating their own programs and to plan their own destinies and futures. Each of these legislative acts has had a great impact on Native American nations and peoples and indicates the federal government's continued involvement in their affairs.

The Indian reservations in North Dakota are governed by elected Tribal Councils and Tribal government systems are in place on each of the reservations. Over time, the Indian nations sovereignty has been diminished so that the reservations are also affected by federal laws and some state laws such that the jurisdiction on reservations is a very complex matter and this brief explanation only begins to provide a glimpse of what is involved in the situation. The information presented here should be considered only an introduction to learning about sovereignty and governance on Indian reservations.

—by Joe Renville, University of North Dakota School of Law

Some Important Dates

1789	Constitution gives Congress jurisdiction over Indians.
1824	The Federal Bureau of Indian Affairs is established.
1832	Worcester vs. Georgia establishes tribal sovereignty.
1871	Further treaty making with Indian tribes is prohibited.
1887	General Allotment Act provides allotments of reservation land to individual Indians. Excess land on reservations is homesteaded by non-Indians.
1924	Indian Citizenship Act grants U.S. citizenship to Indians.
1934	Indian Reorganization Act stops land sales to non-Indians, provides for some tribal councils and tribal constitutional governments.
1975	Indian Self-Determination Act was passed to allow tribal governments to manage some federal programs for the tribal members.

Tribal Governments in North Dakota

The four tribal governments currently operating in North Dakota began their existence before the constitution of the United States was adopted, indeed, before North America was "discovered."

Contrary to a common belief, tribal governments do not derive powers from the federal government or from the state government. Powers which the tribal governments possess and exercise today are traceable to and arise from the powers tribes had before "discovery" by European maritime powers which claimed title under international law and established colonies in North America.

In this area the tribes after "discovery" were successively under the dominion first of France, then Spain, and France again and finally under the United States after the Louisiana Purchase in 1802.

Recognition of tribal governments in North Dakota by the Federal government, like that given some four hundred Indian tribes elsewhere in the United States, is founded in the inherent tribal sovereignty doctrine established by the United States Supreme Court in a 1832 case called *Worcester v. Georgia.*[1] The Supreme Court in that case declared —

> ". . . the settled doctrine of the law of nations is that a weaker power [an Indian tribe] does not surrender its independence — its right of self-government by associating with a stronger, and taking its protection. A weak state, in order to provide for its safety, may place itself under the protection of one more powerful, without stripping itself of the right of government, and ceasing to be a state."

A clear manifestation of the recognition of the sovereignty of the four tribes in North Dakota is that the United States entered into one or more treaties — agreements between sovereigns — with each tribe after 1802 and before that practice was stopped in 1871.

By those tries the tribes conveyed large tracts of their aboriginal lands to the United States — areas later homesteaded under Federal law by settlers — and reserved for their own use geographic areas called, appropriately under the law relating to real property, "reservations." Those reservations are the geographic limits of tribal governmental authority.

The tribal governments in North Dakota are: the Turtle Mountain Band of Chippewa; the Devils Lake Sioux tribe; the Three Affiliated Tribes of Fort Berthold (Mandan, Hidatsa, and Arikara); and the Standing Rock Sioux Tribe. Each has a constitution which establishes a government called a tribal council. Their obligations are like those of any other modern government — to provide for the general welfare of their citizens.

—by Hans Walker, Jr., Indian attorney from Fort Berthold. Presently with a law firm in Washington, D.C.

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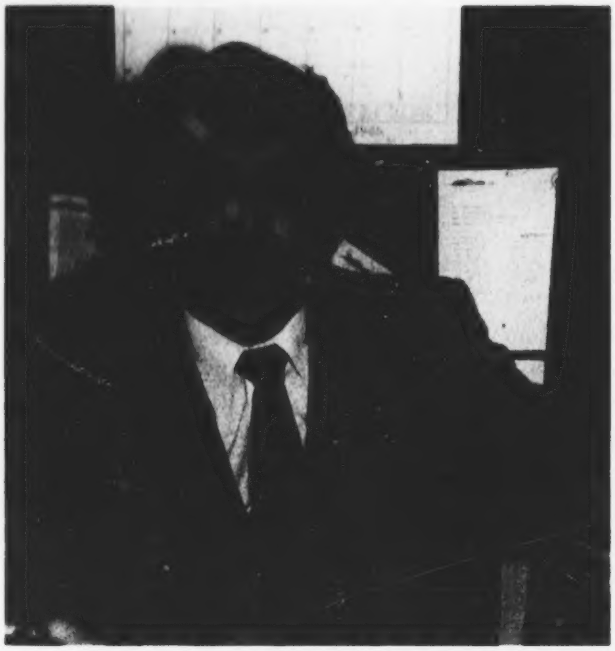
[1] For those who may be interested, this case, reported at 6 Pet. 515 (1832), lays the foundation for the legal status of Indian tribes and their relationship to the United States and the states.

North Dakota Tribal Chairpersons in 1989

Tribal Chairman, Edward Lonefight
Fort Berthold



Tribal Chairman, Charles Murphy
Standing Rock

Tribal Chairman, Carl McKay
Fort Totten

Tribal Chairwoman, Twila Martin Kekahbah
Turtle Mountain

Tribal chairpeople are elected for terms of office. Tribes often have leaders in addition to tribal chairpeople. Other leaders may be traditional leaders or spiritual leaders.

Unit II

Social Studies

C. NORTH DAKOTA INDIANS IN THE PAST

The history of the Indian People of North Dakota offers some very interesting stories, for example, how three tribes came together at Fort Berthold. At Turtle Mountain, how three cultures came together to make a very unique people called Metis (Michif) who live there with the Chippewa people. And, how it came to be that there are three different reservations for Sioux people, Standing Rock, Fort Totten, and the Sisseton Reservation. The histories of North Dakota tribes are also tragic. The loss of land was especially hard on them. The Indian people of North Dakota have always had a reverence for the land. They recognize that life comes from Mother Earth and all in nature is considered sacred. The Indian people understand the earth and its topography to be organized into patterns which have specific influence on life, culture and origins. The double hills or buttes depicted in the centennial logo is such a pattern.

Curriculum Integration

This information can be integrated into your present social studies curriculum, perhaps in American History or Government.

Activities

On pages 15 and 16 are short histories of North Dakota reservations.

Do some or all of the following activities:

1. Have the students read the information on the histories of the reservations in North Dakota.
2. Have the students discuss the information they have read about the reservations. Have them relate the loss of land to the importance of land depicted in the centennial logo.
3. Have students discuss the fact that history textbooks have not presented a fair picture of Indians in the history of America.
4. Have the students do a research paper on an Indian leader of the past from North Dakota or on the way of life of one of the North Dakota tribes in the past.

Resources

Fielder, Mildred. *Sioux Indian Leaders*. Seattle: Superior Publishing, 1975.
Jelliff, Theodore B. *North Dakota, A Living Legacy*. Fargo, ND: K and K Publishing, 1983.
Schneider, Mary Jane. *North Dakota Indians*. Dubuque, IA: Kendall-Hunt Publishing, 1986.
Vestal, Stanley. *Sitting Bull, Champion of the Sioux*. Norman: University of Oklahoma Press, 1956.

Histories of North Dakota Reservations

Fort Totten Reservation

In February, 1867, a treaty provided for the establishment of two reservations in North Dakota for Sioux Indians who were wandering groups after the Minnesota Uprising of 1862. The Sisseton and Devils Lake (Fort Totten) reservations were established. The Cuthead band of Yanktonai were also included in the provisions of the treaty to settle at the Fort Totten Reservation. The treaty included providing eight million acres to the Sioux between the two reservations in eastern North Dakota. In 1872, the tribes gave up the land between the reservations. Fort Totten was built in the summer of 1867 and about 250 Indians came to settle there. At first the Fort Totten Reservation was served by the Indian Agency at the Sisseton reservation because there was a requirement that there must be 500 Indian people before an agency could be established. By 1870, the 500 quota was reached and Fort Totten Agency was established. Two leaders of the Fort Totten people were Little Fish and Wanata.

Standing Rock Reservation

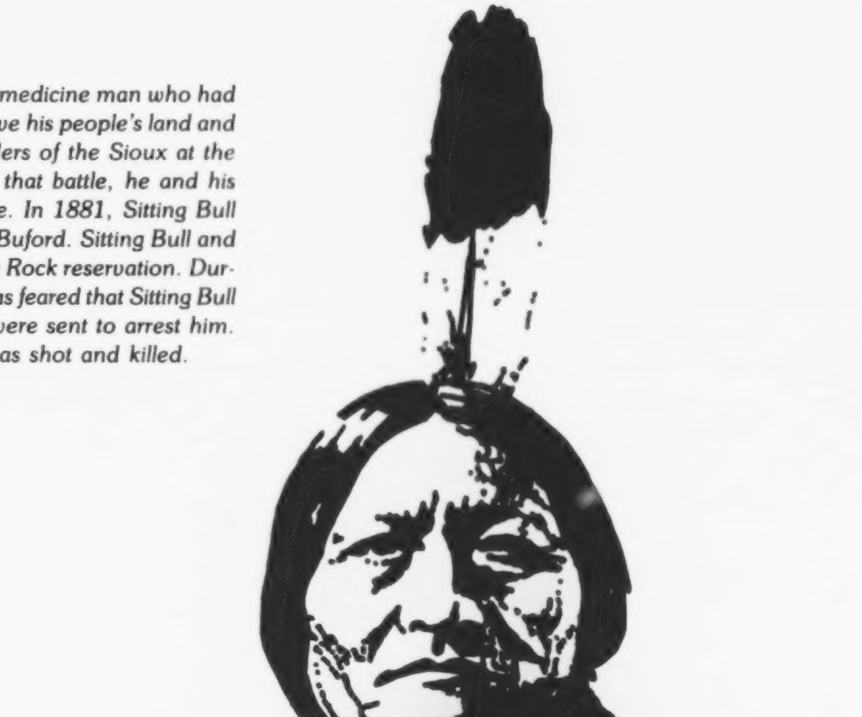
Standing Rock was once a part of the vast area called the Great Sioux Nation established by the Fort Laramie Treaty of 1851 for Lakota and Yanktonai Sioux people. The Great Sioux Nation included all of South Dakota west of the Missouri River, part of western North Dakota, eastern Montana and Wyoming, and western Nebraska. In 1868, another Fort Laramie Treaty reduced the size of the reservation to all of South Dakota west of the Missouri River. The treaty provided that non-Indians would not settle on the reservation, but they would be allowed to pass through it. When gold was discovered in the Black Hills, many non-Indians came to the reservation. The Indians objected but they lost. In 1889, the Great Sioux Reservation was again reduced and, in fact, six small reservations were established for the Lakota and Yanktonai Sioux and much of the land of the Great Sioux Reservation was opened for non-Indian settlement. Standing Rock was one of the six reservations established in 1889 with most of the reservation being in South Dakota and the smaller part being in North Dakota. Much of the fertile river bottom land at Standing Rock was taken by the Oahe Dam in the 1950's. Sitting Bull, the medicine man, was a leader of the Standing Rock people, as were Chief Gall and Chief Big Head.

Fort Berthold Reservation

The Mandan and Hidatsa (also mistakenly called Gros Ventres) lived near one another. The Arikara, who had been living in South Dakota, joined them in the early 1800's. The three tribes were struck by smallpox and their numbers were greatly reduced. In 1844, after the epidemic, the Hidatsa people resettled in Like-a-Fishhook Village next to Fort Berthold, an American Fur Trading Post. In a few years, the Mandan joined them there. The Arikara moved into the Mandan's abandoned village at Fort Clark but joined the Mandan and Hidatsa at Like-a-Fishhook Village in 1862. The Fort Laramie Treaty of 1851 gave the Arikara, Mandan and Hidatsa Indians land from east of the Missouri River in North Dakota to the Yellowstone River in Montana. In 1880 an executive order reduced the reservation from 12 million acres to less than three million acres. Some leaders of the three tribes were Four Bears — Mandan, Crow Flies High — Hidatsa, and White Shield — Arikara. In 1910, the three tribes signed an agreement to reduce the size of the reservation once again. Then the fertile river bottom land at Fort Berthold was taken by the Garrison Dam. In 1970, some of the land from the 1910 agreement was reinstated as reservation land in a landmark case in the field of federal Indian law.

Turtle Mountain Reservation

The Chippewa (Ojibwa) was a large tribe whose original homeland was primarily in the area which is now Michigan, Wisconsin and Minnesota. The westernmost group was called the Plains Chippewa. Many Plains Chippewa had mixed with the French Canadian employees of the fur company ports on the Red River and their off-spring were called Metis (Michif) or breeds. The Chippewa were closely associated with the Cree so that many Metis were actually French, Chippewa and Cree. In 1861, the act which established Dakota Territory recognized that the Turtle Mountain Chippewa claimed 10 million acres of land in northeastern North Dakota. But in 1882, the land was officially opened to non-Indian settlement except for twenty townships which were set aside for the Chippewa. In 1882, the reservation was reduced to 46,080 acres (two townships) after a government inspection was made and the "mixed bloods" were not taken into account. When it was recognized that the "mixed bloods" were to be provided land, there was not enough land on the small reservation. Therefore, some people from the Turtle Mountain Reservation were given alloted land in the Trenton area of North Dakota, on the Fort Totten Sioux Reservation and in Montana. Leaders of the Turtle Mountain people included Little Shell and Red Bear, Chippewa Chiefs, and Louis Riel, Metis leader.



Sitting Bull was a Hunkpapa Lakota medicine man who had great influence. He fought hard to save his people's land and way of life. He was one of the leaders of the Sioux at the Battle of the Little Big Horn. After that battle, he and his followers went to Canada for awhile. In 1881, Sitting Bull and his followers surrendered at Ft. Buford. Sitting Bull and his people went back to the Standing Rock reservation. During the Ghost Dance movement, it was feared that Sitting Bull might make trouble. Indian police were sent to arrest him. A scuffle ensued and Sitting Bull was shot and killed.

Unit II

Social Studies

D. NORTH DAKOTA INDIANS OF THE PAST – HISTORICAL DOCUMENTS

Introductory Information

Much of the information about North Dakota Indians is in papers which are unpublished or are out of print. Sometimes the material is by tribal historians such as Patrick Gourneau or Professor David DeLorme of Turtle Mountain. Carl Sylvester was a tribal historian for Fort Berthold. At Standing Rock, Francis Zahn was recognized as a tribal historian. Dennis Cavanaugh of Fort Totten was known as one who could tell of the past. A recent nationally circulating exhibition by the Minnesota Historical Society, *The Way to Independence* about the Hidatsa of Fort Berthold, has helped to reawaken an interest in the history of North Dakota Indians.

Curriculum Integration

This information can be integrated into your present social studies curriculum, perhaps in American History or Government.

Activities

On the next pages are excerpts from historical information by tribal historians and some orations of tribal leaders. Refer to the importance of land as depicted in the centennial logo in regard to the selections by Patrick Gourneau and Jefferson Smith.

Do some or all of the following activities:

1. Have the students listen to a presentation by the teacher on the introductory information.
2. Have the students listen to the oratory of Sitting Bull and Jefferson Smith before they read it.
3. Have the students read the orations and histories.
4. Have students discuss each of the selections after they have read them.
5. Have the students summarize the selections presented by writing each one as a news story.

Resources

Deloria, Vine, comp. *Of Utmost Good Faith*. San Francisco: Straight Arrow Books, 1971. (Includes information about the Garrison Dam.)

Gourneau, Patrick. *History of the Turtle Mountain Band of Chippewa Indians*. Belcourt, ND: Heritage Center, 1971.

Vanderwerth, W.C., ed. *Indian Oratory: Famous Speeches by Noted Indian Chieftains*. Norman: University of Oklahoma Press, 1971.

Wilson, Mary Louise Defender, and Fenelon, James. *The Taken Land*. 1988.

A Fort Totten Family Memory

Dennis Cavanaugh of the Fort Totten reservation, related the following:

My own grandmother, my father's mother, told me the following incident of the 1862 Minnesota Uprising. Her sister had two children, a girl and a boy whose father was one of the officers in the U.S. Army. In the flight from the scene of the New Ulm Battle, the sister with the children carried them on her back, while the other sister carried the household articles. As they looked back the two sisters saw that the soldiers were closing in on them and they were certain to be captured. So the sister with the children thought that the children, being part white, would not fare so badly, so she took them off her back and put them on the ground under a tree. As the sisters took flight again, one of the children cried. The sister who was not the mother went back, unloaded her pack, and, putting the children on her back, took them with her. They all managed to avoid capture or death. Many years later, the sisters met again, here at Fort Totten at a mid-summer gathering. The mother of the children had been in the group that fled to Canada. She had married and had several children. The first two children grew up, married and have many great grandchildren on this (Fort Totten) reservation.

A Short History of the Turtle Mountain Band

Adapted from the work of Aun nish e naubay (Patrick Gourneau)

Members of today's Turtle Mountain Band trace their history to a mixture of tribes — mostly Ojibway, a little bit Cree, some Ottawa, Assinboin, and Sioux. The original name of the Ojibway was Aun nish e naubay, or The Original Man. It is their religious tradition that — when the world was new — the Original People lived through a deluge remarkably similar to that described in the Old Testament of the Hebrews. Before the deluge they lived quietly on the shores of a great salt water.

The Plains-Ojibway emerged from the woodlands of Michigan, Minnesota, Wisconsin, and Ontario to spend a significant part of their early life with the whiteman in the fur trade. Instead of living in birchbark and cattail covered wigwams and waugunigans of the forests, they now lived in the Plains type teepee which they made from buffalo hides. In this period of transition, they also changed their mode of transportation. Instead of using the canoe and walking to get from place to place, they used the horse and travois, and later the oxen- or horse-drawn carts.

Clothing styles, art designs for craft work, religious beliefs and ceremonial procedures were also modified. To gain more protection against foot slivers of the prairies, the hard-soled moccasin replaced the "sneak-up-to" soft-soled moccasin of the woodland. During the period 1790-1890, the Ojibway people of the woodlands established themselves as recognized Plains Indians.

Tradition has it that the Ojibway's first knowledge of European Whites dates back as far as 1612. From this time on, the ancestors of today's Turtle Mountain Chippewa made fur-trading trips to Quebec and Montreal. They even obtained firearms and experimented with firewater.

Although the Ojibway were never at war with the Whites, they were courageous and successful fighters against other tribes. Although the Sioux were regarded as the chief enemy, there were many times when peace reigned and intermarriages took place. The Ojibway began to enter into treaties with the United States as early as 1815, and by the time the treaty-making period ended they were record-breaking treaty-makers, having signed a grand total of 42.

Historically, two distinct ethnic groups have been recognized within the Turtle Mountain Band. One is the "full-bloods," not necessarily of pure Indian descent but those who chose to follow the traditional culture and religion. The other group, the Metis or Mechifs, are of mixed Ojibway and French ancestry. They are descendants of fur traders and follow a blending of French and Indian styles in social life, cookery, festivities, and other customs. Many of the present-day members of the Turtle Mountain Band are descendants of Metis who fled as refugees from the 1869-70 rebellion in Manitoba and the 1885 rebellion in Saskatchewan.

Between 1801 and 1805, the Ojibway formed their first permanent settlement in the area where Pembina, North Dakota, is now located. When the buffalo herds began to decline around 1870, their means of survival dwindled perilously low. With their main source of subsistence gone and settlers moving farther west in greater numbers, they moved to the favorite spot of their ancestral homeland, Turtle Mountain. Despite attempts to relocate the Turtle Mountain Band to make room for white settlers, the federal government nevertheless recognized the claim of the Ojibway to their territory — for a while! By Executive Orders issued between 1882 and 1884, President Chester A. Arthur set aside 20 townships for the reservation. Another Executive Order, later in 1884, diminished the reservation to two townships. The reduction was based on a claim of small populations, done by a government study that excluded the Mechifs from the count.

On October 22, 1892, the Turtle Mountain Band was forced to accept a settlement of one million dollars in return for giving up all claims to their lands. This settlement was commonly known as the "ten cent treaty," because the purchase price for the vast amounts of land covered by the settlement turned out to be ten cents an acre.

The million dollar settlement eased the poverty of the reservation for a brief period. After that, the previous poverty and misery returned and continued until relief programs were established many years later by federal and state governments. Today, unemployment of 56 percent continues to plague the well-being of the Turtle Mountain Band. Today's Chippewa fight poverty with a deeply held commitment to education and fresh approaches to economic self-sufficiency and self-determination through both services and manufacturing.

from *Winds of Change*, February, 1986, a magazine of the American Indian Science and Engineering Society

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Testimony of Jefferson Smith, Gros Ventre, Against the Injustice of the Garrison Dam

(April 30, 1949 — Washington, D.C.)

Mr. Chairman, my name is Jefferson B. Smith, a member of the Gros Ventre tribe, an official delegate of the Tribal Business Council of the Three Affiliated Tribes, comprising the Arickaree, the Gros Ventres and the Mandan and the individual members thereof.

The Three Affiliated Tribes of North Dakota have always maintained utmost good faith and friendship with the United States. Many years ago, upon meeting his first white man, who aroused his admiration to a high degree, one of our chiefs decreed to his people that the white man was their friend and that there should ever exist a mutual and friendly relationship. When Lewis and Clark were designated to explore the land which comprised the Louisiana Purchase of 1804, they found a very friendly people in the three tribes. They were afforded food and protection. The famed Indian woman known as Bird Woman guided the expedition westward.

The proposal of the United States to negotiate treaties with the Arickaree, Gros Ventre, and Mandan Indians was gladly accepted as a kindly gesture.

The United States entered into a solemn treaty with Arickaree, Gros Ventre, and Mandan Indians on or about September 17, 1851. The treaty lands as claimed by the three tribes were as follows: Commencing at the mouth of the Heart River, up the Missouri, Yellowstone, and Powder Rivers, to the headwaters of the Little Missouri river, to the foothills of the Black Hills, to the Heart River and the place of beginning, containing about 13,000,000 acres.

Across the span of our national history, it is inconceivable that treaties with Indians which have been sacredly solemnized and duly ratified have been violated by its author — the United States Government. The construction of the Garrison Dam which will inundate a large portion of our treaty land is a more recent violation of treaty. The Three Affiliated Tribes now deem that their faith and friendship with the Federal Government has worked largely to their undoing. It is quite evident that the Indians have done most of the giving and the United States Government most of the taking.

This reservoir, when completed, will destroy the homes, the land and the economy of the Fort Berthold Indians. The Northwest Ordinance of 1787 was violated when the matter was not referred to the Indians for consideration. Preliminary work on the dam was well begun when a Colonel Freeman furnished us information that the Garrison Dam would flood some of the best land the Indian possessed, but that they would be given other land of equal value. The land offered included, for the most part, the area known as the Little Missouri River Badlands. Much of the land offered is devoid of any vegetation. We refused the disgraceful offer. We have rejected other offers because we feel that our rights were not protected.

In July of 1947, Councilmen Packineau, Mahto, and I were present at the hearings before the Subcommittee on War Department Civil Appropriation Act, Public Law 296, to prevent, if possible, the flooding of our lands. The plea we made to save our land, homes, and our economy was given a deaf ear. Our offer of an alternate plan and location of a dam was not considered. An offer of $5,105,625 was made.

We requested a compensation of a larger amount. There was disagreement and no further offer was made. We returned home to learn to our dismay that it was reported on the floor of the Senate Chamber that the Indians agreed to the offer. We did not agree to the offer and, hence, we charge that the offer was false and illegal. We protest the wrong being done to us by the illegal action and methods. The Indian has become inferior to the white man, he is forced to serve him and is subject to his master's orders. Because the Indian is weak and docile, he is wronged and imposed upon.

The tribal council of the Three Affiliated Tribes have signed the contract with tears in their eyes and heavy hearts. Being compelled to surrender about 155,000 acres of our best lands to the United States Government, thereby disrupting our homes and economy, the future looks dark and dismal to the Fort Berthold Indians. We are being punished for being Indians by a Christian nation.

Message From Sitting Bull

My dear grandchildren: All of your folks are my relatives, because I am a Sioux, and so are they. I was glad to hear that the Black Robe had given you this school where you can learn to read, write, and count the way white people do. . . . You are living in a new path.

When I was your age, things were entirely different. I had no teachers but my parents and relatives. . . . In my early days I was eager to learn and to do things, and therefore I learned quickly, and that made it easier for my teachers. Now I often pick up papers and books which have all kinds of pictures and marks on them, but I cannot understand them as a white person does. They have a way of communicating by the use of written symbols and figures; but before they could do that, they had to have an understanding among themselves. You are learning that, and I was very much pleased to hear you reading.

In future your business dealings with the whites are going to be very hard, and it behooves you to learn well what you are taught here. But that is not all. We older people need you. In our dealings with the white men, we are just the same as blind men, because we do not understand them. We need you to help us understand what the white men are up to. My Grandchildren, be good. Try and make a mark for yourselves. Learn all you can.

—Sitting Bull

Unit III

English

A. INDIAN LEGENDS OF NORTH DAKOTA

Introductory Information

Indian legends were handed down in an oral tradition from one generation to another. The stories were sometimes myths which explained how something came to be. It has been only recently that some of the Indian stories from North Dakota were written down. Many Indian tribes told stories about tricksters such as Coyote or Iktomi (Unktomi), the spider, or the Ojibwa Nanabozho (Nanabusho). When the moon arose it was time for telling stories. Note the significance of the moon in the centennial logo.

Curriculum Integration

Your literature textbook may contain American Indian legends from these or other tribes. You may want to refer to them or use them as an introduction to this unit

Activities

On pages 22, 23, and 24 are some Indian legends of North Dakota tribes.

Do some or all of the following activities:

1. Have the students listen to the introductory information presented by the teacher.
2. Have the students listen to one of the legends provided.
3. Have the students read two of the legends provided.
4. Have the students discuss the legends and compare them to legends from other cultures.
5. Have the students locate legends from other cultures which compare to the trickster stories.

Resources

Arikara Coyote Tales and Arikara Traditional Tales. White Shield School District, Roseglen, ND.

Coleman, Sister Bernard, Frogner, Ellen, and Eich, Estelle. *Ojibwa Myths and Legends*. Minneapolis: Ross and Haines, 1961.

Deloria, Ella C. *Dakota Texts*. Bermillion: University of South Dakota Press, 1978.

Parks, Douglas R, Jones, A. Wesley, and Hollow, Robert C., eds. *Earth Lodge Tales from the Upper Missouri*. Bismarck: University of Mary, 1978.

McLaughlin, Marie L. *Myths and Legends of the Sioux*. Bismarck, Tumbleweed Press, 1974.

Reid, Dorothy M. *Tales of Nanabozho*. Toronto: Oxford University Press, 1979.

Eye Juggler

Told by Otter Sage — Mandan

Old Man Coyote was travelling along. Travelling along the riverbank, he heard a shout. He pricked up his ears and went toward what he heard. Old Man Coyote peeked and there were a lot of children playing there. Those children saw Old Man Coyote and scattered running. Old Man Coyote said, "Children, don't run away! Come back! That's no way to act when an uncle comes." The children all came back to Old Man Coyote. "You're always bad, so we ran away." "People will laugh at you if they know about it. 'They're afraid of their uncle' they'll say of you. Children, what are you doing?" Coyote said.

"We take our eyes and hang them on a tree." "Nephews, I'd like to see it." So the children gathered around a bunch of willows and took their eyes and threw them toward the tree. The eyes were there glittering. Old Man Coyote said, "Hey, children, that's really pretty." The children called their eyes back singing, "My eyes coming back go plop! My eyes coming back go plop!" The children's eyes made a plopping sound as they went back in. Old Man Coyote really liked it. "Nephews, I want to know how to do it. Teach me what you did!" So the children said, "Okay, but what will you give for it?" Old Man Coyote said, "I'll give my four arrows." That made the children happy. Again Old Man Coyote said, "Nephews, show me how to do it!" So the children said to Old Man Coyote, "You do just what we do. When we take our eyes out, you do it too." And the children took out their eyes and threw them toward the tree. The eyes were just hanging there all over the tree. Then the children said, "Uncle, you say just what we say, 'My eyes coming back go plop! My eyes coming back go plop!' " The eyes all went back in. Old Man Coyote really liked it. "It's really pretty. Sometimes when I stop I'll hang my eyes on a tree and when I call them my eyes will go back in." He gave the children his four arrows. The children were really happy.

"Nephews, I'm going travelling," Coyote said. The children told him not to. "Uncle, we're having a good time. Why do you want to go and leave us?" Old Man Coyote said, "Gosh, I've stayed with you a long time." So the children cried and Old Man Coyote went travelling. He was travelling along the riverbank, and he stopped and wanted to try out his trick. He came to a bunch of willows and took out his eyes and threw them toward the willows. When Old Man Coyote sang, "My eyes coming back go plop! My eyes coming back go plop!," his eyes went back in with a plop. Old Man Coyote was really happy. "My trick is really pretty," he thought.

He quit doing that and went travelling. As he travelled he scattered birds and sometimes made a cottontail jump and scared the animals. He went on that way for about three days, and he stopped. There were a bunch of willows there, and he did his trick. Old Man Coyote's eyes were just hanging there on the tree. "My eyes coming back go plop! My eyes coming back go plop!" he sang, and his eyes went back in. Old Man Coyote thought, "It's my trick now." And he thought, "I'll go back to those children and get back my four arrows." Old Man Coyote turned and running he got back to the children. "Hey, nephews, long ago that was my trick. Where are my four arrows. Give them back!" The children were hanging their heads and they felt bad. The children gave back his arrows. With tears in their eyes they gave back the arrows. So Old Man Coyote went.

Old Man Coyote had his arrows and went and climbed a hill. When he got to the other side, he threw his arrows away and went on. He was travelling along and got tired and stopped. He slept. When he woke up, he thought, "That pretty thing I know how to do, I'll try it." He looked for a bunch of willows and did his trick. He took his eyes out and threw them to the willows. Then he sang, "My eyes coming back go plop! My eyes coming back go plop!" But his eyes didn't come back. In a real loud voice he sang it again, "My eyes coming back go plop! My eyes coming back go plop! My eyes coming back go plop!" Old Man Coyote's eyes didn't come back. "I did my trick bad, but I did it to myself when I took back my four arrows."

So Old Man Coyote cried and feeling his way from side to side he bumped into a tree. "Tree, what are you?" he asked. The tree said, "I'm an ash." "Yes," Coyote said, "I did something terrible, I can't see anything. You've got to see for me. I'd like to go to the river." So the ash said, "You're facing the river. Go straight ahead!" "Thank you," Old Man Coyote said, "It will be so." Old Man Coyote went, and again he bumped into a tree. "Tree, what are you?" The tree said, "I'm a box-elder." "Yes, that's good. What way is the river?" So the box-elder said, "Go straight ahead." "Thank you; it will be so." So Old Man Coyote was going, and again he bumped into a tree. "What kind of tree are you?" The tree said, "I'm a cottonwood." Old Man Coyote said, "It's a good thing, I must be almost to the river." He asked, "Which way is the river?" So the cottonwood said, "You're facing the river. Go straight ahead!" Old Man Coyote went. Bumping a little bush he asked, "What kind are you?" "I'm a red willow." So Old Man Coyote said, "It's a good thing, I must have got to the river. I did an awful thing, I can't see anything. You've got to see for me. Where is the river?" "Take hold of me and climb down. The river is right there." So Old Man Coyote, poor thing, was feeling around the ground and got to the edge of the bank; with his hands he took water and washed his eyes. His eyes became new again. Old Man Coyote was happy. He got up and climbed the bank and went travelling.

from *Earth Lodge Tales from the Upper Missouri*

Nanabusho's Flight

Nanabusho saw a number of ducks, and he thought to himself, "Just how am I going to kill them?" After a while, he took out one of his pails and started to drum and sing at the same time. The words of the song he sang were:

I am bringing new songs.

When the ducks saw Nanabusho standing near the shore, they swam toward him and as soon as he saw this, he sent his grandmother ahead to build a little lodge, where they could live. In the meantime, he killed a few of the ducks, so, while his grandmother started out to build a shelter, Nanabusho went towards the lake where the ducks and geese were floating around and around. Nanabusho jumped into a sack and then dived into the water. The ducks and geese were quite surprised to see that he was such an excellent diver and came closer and closer. Then Nanabusho challenged them to a contest at diving. He said that he could beat them all. The ducks all accepted the challenge, but Nanabusho beat them. Then he went after the geese and beat them, too. For a time he was alternately diving and rising to the surface, all around. Finally he dived under the geese and started to tie their legs together with some basswood bark. When the geese noticed this, they tried to rise and fly away, but they were unable to do so, for Nanabusho was hanging onto the other end of the string. The geese, nevertheless, managed to rise, gradually dragging Nanabusho along with them. They finally emerged from the water and rose higher and higher into the air. Nanabusho, however, hung on, and would not let go, until the string broke.

from Turtle Mountain

Iktomi and the Raccoon Skin

Iktomi was starting off on a journey and this is how he was dressed. He wore leggings made of tanned tipi-hide and slashed down at the outer seams, and a headdress of buffalo-hair; and he wore about him a robe of raccoon skin with the tail left attached. He carried a ruminant's tail knife, and a bow with two arrows. He was following a narrow creek which emptied unexpectedly into a large deep river. Here Ikto came to a stop. Since he could not cross, he sat down on the shore to bewail his misfortune when a hawk flew by. So he shouted to him for help. "What's the matter?" the hawk asked, and on learning that Ikto wished to be transported to the other bank he agreed to carry him over. Taking Ikto to a large hill near by, he said, "Now, sit on my back, and hold on tightly. You might grow dizzy." To which Ikto replied, "Don't worry about that; I shall be all right. And thank you, younger brother," he added, getting into his seat. "That's right, younger brother," he continued, "When one is a child-beloved, it is incumbent on him to show kindness." So saying he straddled the bird. Then, just as the bird flew off, Ikto repeatedly wrinkled up his nose and stuck out his tongue at the back of the bird's neck and as they flew over the river, he snapped his fingers at the crown of his head. Now, the bird could see this last, by looking at the shadow they cast on the ground, so he said to himself, "The wretch! Here he is again. Ikto. Well, I'll just find a hollow tree and drop him into it!" It seemed as if Ikto sensed the plan in the hawk's mind, for he said, "Right here will do, younger brother, right here will do!" He wished to be put off at once. But meantime, as he said this, he continued to snap his fingers at the bird, and again the bird saw it in the shadow. So when he sighted a hollow tree below, he flew on past and then making a turn, he swept down toward it. The instant he was directly over the hollow, he gave his body a sudden dip sideways, and sent Ikto howling into the hole. So Ikto sat down inside and cried, and cried. After a while, a redheaded woodpecker came and sat on the tree, so Ikto addressed him. "I say, younger brother, make a little hole here for me, please." And the bird started at once to peck and soon had a hole made through which Ikto could look out upon the world. At that instant, two women went by, on their way to gather firewood; so Ikto tried to decide how to deceive them to his advantage. Suddenly he started to sing.

Hi—Ho! Hi—Ho!
A fat raccon, here I sit!

"Did you hear that, Cousin? He says he is a fat raccoon," one of them said; this encouraged him to try harder. Raising his voice the more, he sang out:

A fat raccoon, here I sit!
A fat raccoon, here I sit!

Then one of the women said, "O, we must get it out; that kind of fat is so fine for dressing hides!" And Ikto said, "Get me out; I am fine for dressing hides!" So the two women knocked down the tree with their axes and Ikto took the tail to his raccoon robe, and thrust it out through the hole the woodpecker had made for him, and then drew it back in. He repeated this several times, till one of the women said, "Cousin, he is sitting right about here. What's the best thing to do, I wonder?" and again Ikto advised, "Bring fire and smoke me out; in that way only can you get me." They agreed to the suggestion and decided that one of them should go home for fire while the other remained to watch the raccoon. "Don't do that; it is just possible that one's fire may go out; but if so, at least the other's will still be burning." Again they agreed with him, and started for home together, so the moment they went out of sight, Ikto stepped out, and ran for the wood; and sat looking out, laughing. "Were two women ever such fools as these? They are fools, easy to trick; and as for me, well, I'm quite a fellow!" he said. The two returned with fire, sweating to death almost, in their hurry; when he saw them, he tickled and clawed himself with delight. He took out his knife, and hastily cut a few saplings for arrows, whittling these as he came towards them. "Well, younger sisters, what are you doing here?" he asked: so they told him. "Let me help. In return, I hope you will give me some of the grease for oiling my arrows. That kind always have plenty of fat," he said, picking up wood for the fire. They had the inside of the tree all burned out: and broke it open, but there was no raccoon. So Ikto consoled them. "Ah, that's a shame. Younger sisters, you know, raccoons are tricky animals. Why, I'd wager anything that since he knew you were both going for fire, he stepped out the moment you went out of sight, and ran away somewhere." He stepped back a little, as he said this, snapping his fingers at them, under his blanket, the while. "Well, I may as well go on cutting my sticks for arrows," he said and started walking along the edge of the wood. "I've heard of people without hearts; these women have even the lungs missing! Where did they grow up, anyway? I could persuade them without the slightest effort to run away with me. Still, why bother? Besides, fools though they are, they did save my life, after all. So I'll just let it pass," he said to himself as he walked along. That is all.

—Sioux

Unit III

English

B. INDIAN SONGS OF NORTH DAKOTA

Introductory Information

Indian poems found in books of Indian poetry from the past were usually really songs which Indian people sang. Refer to the centennial logo which includes the Indian man singing with a drum. Indian people in North Dakota still sing Indian songs and still compose new songs. Many Indian songs are sung at powwows. Some songs are ceremonial. Today in North Dakota there are Indian rock and roll and country groups such as the Turtle Mountain Wood Band and Missouri River Child. Sometimes they, too, compose their own songs.

Curriculum Integration

Your literature text may contain some traditional Indian songs/poems. You may want to refer to them or read them as an introduction to this unit.

Activities

On page 26 are some Indian songs from the past from the tribes of North Dakota. On the page 27 is a contrast of two types of Indian singing groups and on page 28 words of a song of a modern group.

Do some or all of the following activities:

1. Have students listen to the introductory information provided by the teacher.
2. Have the students listen to the songs provided from the tribes of North Dakota as the teacher reads them.
3. Have the students read the songs and the information relating them to ideas from the centennial logo. Have the students view the pictures of singing groups.
4. Have the students discuss the songs after they read each one.
5. Have the students compose their own songs about North Dakota.
6. Have the students listen to some Indian singing.

Resources

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Cassettes by Indian singing groups of North Dakota including Mandaree Singers, Red Nation Singers, Eagle Whistles, Eagle Tail, Fort Yates Singers, Cannonball Singers, available from Canyon records, 4143 N. 16th St., Phoenix AZ, 85016. (602) 226-4659.

Indian Songs of North Dakota

I Pass the Pipe

Friend of Wakinyan,
I pass the pipe to you first.
Circling I pass to you who dwell with the Father.
Circling pass to beginning day.
Circling pass to the beautiful one.
Circling I complete the four quarters and the time.
I pass the pipe to the Father with the Sky.
I smoke with the Great Spirit.
Let us have a blue day.

—Sioux

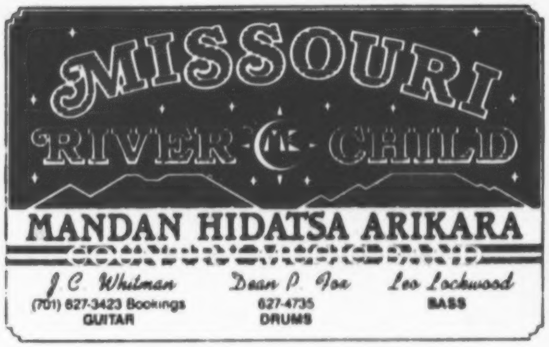
Encircling the entire Native American Centennial Logo are two pipes of peace. Just as spirituality encircles life, two pipes of peace encircle the Native American Centennial Logo. The pipe is an integral part of Indian reverence as well as a symbol for community relations. The bowl of the pipe is made of stone, the heart of the earth. The stem of the pipe is made of wood and runs in a straight line like the words and deeds of an honorable person. The pipe shows people the way of truth and good intentions. When White people first came to the Dakotas, the pipe was offered in this spirit.

To the Buffalo

Strike ye now our land with your great curved horns;
In your mighty rage toss the turf in the air.
Strike ye now our land with your great curved horns;
We will hear the sound and our hearts will be strong.
When we go to war,
Give us of your strength in the time of our need,
King of all the plain—buffalo, buffalo.
Strike ye now our land with your great curved horns;
Lead us forth to the fight.

—Chippewa (Ojibwa)

The buffalo, who once roamed the Dakota plains in herds of great numbers were a source of food, shelter, utensils and reverence for the native people who hunted them. The buffalo skull, the central image of the Native American Centennial Logo, represents the importance of the buffalo in relation to the earth and the spirituality of the people. It is used in ceremonies to symbolize this sacred relationship.



MISSOURI

RIVER CHILD

MANDAN HIDATSA ARIKARA

COUNTRY MUSIC BAND

J. C. Whitman	Dean P. Fox	Leo Lockwood
(701) 627-3423 Bookings GUITAR	627-4735 DRUMS	BASS

An Indian singing group

from Standing Rock

Missouri River Child

Words and Music by James C. Whitman

Well, there were cottonwoods standing tall in the fall on the banks of the mighty Missouri
And there were eagle and bear and there was no fear in the hearts of those who lived here
And there was food to be found down in the ground and high up on the trees and there never was a day when he didn't run down to feel the big blue sea

CHORUS

Missouri River Child, Missouri River Child
Well, I knew you when you ran in the sun to the banks of the mighty Missouri

The flow is slow you might know he's backed up over the banks
Took the willow and deer and Indians near back on to higher ground
Well we're shaking and hiding and crying and dying and trying to find our wits today
But next thing you know, there's gonna be a hole—with no coal
Hey! That used to be my home!

Well, I heard about Double Ditch, Slant Village, Fish Hook, Nishu and Elbowoods, too
And the trail's been bad, our hearts are sad and it's true that we scattered in the wind
We've been chasing our dreams and making our schemes just to try to stay alive
But babies don't you know, that it just won't go, until we're all side by side

★ ★ ★ ★ ★

Water has always been of great importance to the Indian people of North Dakota and, therefore, is represented on the centennial logo. It has served as a substance of life and for transportation routes.

Unit III

English

C. INDIAN WRITERS OF NORTH DAKOTA

Introductory Information

There are Indian authors from North Dakota tribes who are nationally known for their works. Louise Erdrich, from Turtle Mountain, is a national award winning novelist and also writes poetry. Her books include *Love Medicine*, *The Beet Queen*, and *Tracks*. Much of her writing is about North Dakota. Vine Deloria, from Standing Rock, is well-known for his writings about the politics and life of Indian people today. His books include *Custer Died for Your Sins*, and *We Talk, You Listen*. He is the co-author of a recent book, *The Nations Within*, and is a professor at the University of Arizona. Bea Medicine, an anthropologist from Standing Rock, has many published writings.

Curriculum Integration

Your literature series may have selections written by Indian authors such as:

N. Scott Momaday
Leslie Silko
Virginia Driving Hawk Sneve
Joseph Bruchac
Liz Sohappy Bahe
Alonzo Lopez
Juanita Platero
James Welch
Marnie Walsh

You may want to refer to works of any of these or other Indian authors' works your students have read or read them as an introduction to this unit.

Activities

On page 30 are some selections by North Dakota Indian authors, Louise Erdrich and Vine Deloria.

Do some or all of the following activities:

1. Have the students listen to the introductory information presented by the teacher.
2. Have the students listen to the poem by Louise Erdrich before they read it.
3. Have students read the selections by Louise Erdrich and Vine Deloria.
4. Have the students discuss the selections they have read.
5. Have the students write a paper giving their impressions of Vine Deloria's and Louise Erdrich's writing and tell what they think the authors are telling their readers.
6. Have the students do further reading of the authors' works.

Resources

Poetry, short stories and books by Louise Erdrich.
Articles and books by Vine Deloria.
Books and articles by Bea Medicine.

Dear John Wayne

August and the drive-in picture is packed.
We lounge on the hood of the Pontiac
surrounded by the slow-burning spirals they sell
at the window, to vanquish the hordes of mosquitoes.
Nothing works. They break through the smoke-screen for
blood.

Always the look-out spots the Indians first,
spread north to south, barring progress.
The Sioux, or Cheyenne, or some bunch
in spectacular columns, arranged like SAC missiles,
their feathers bristling in the meaningful sunset.

The drum breaks. There will be no parlance.
Only the arrows whining, a death-cloud of nerves
swarming down on the settlers
who die beautifully, tumbling like dust weeds
into the history that brought us all here
together: this wide screen beneath the sign of the bear.

The sky fills, acres of blue squint and eye
that the crowd cheers. His face moves over us,
a thick cloud of vengeance, pitted
like the land that was once flesh. Each rut,
each scar makes a promise: *It is*
not over, this fight, not as long as you resist.
Everything we see belongs to us.
A few laughing Indians fall over the hood
slipping in the hot spilled butter.
The eye sees a lot, John, but the heart is so blind.
How will you know what you own?
He smiles, a horizon of teeth
the credits reel over, and then the white fields

again blowing in the true-to-life dark.
The dark films over everything.
We get into the car
scratching our mosquito bites, speechless and small
as people are when the movie is done.
We are back in ourselves.

How can we help but keep hearing his voice,
the flip side of the sound-track, still playing:
Come on, boys, we've got them
where we want them, drunk, running.
They will give us what we want, what we need:
The heart is a strange wood inside of everything
we see, burning, doubling, splitting out of its skin.

—Louise Erdrich

* * *

It must be a bit disconcerting when the average American on vacation out west suddenly encounters a sign that boldly proclaims that the highway is entering an Indian "nation." We like to think of nations on a much larger scale — preferably an ocean away, with all the hustle and bustle of modern, industrial, institutional life. Nations have different languages, religions, customs, and holidays from our own; they represent a mass of people who have struggled for centuries to create institutions that presently serve them. Indian tribes have some of the attributes we find familiar in other nations; language, religion, and social customs certainly set them apart from other Americans. But we miss the massive crowd of people, the well-developed lands, the military and economic power and that we see in larger nations. And so, when the idea of Indian tribes as nations is voiced, many Americans laugh at the pretension, convinced that Indians have some primitive delusion of grandeur that has certainly been erased by history. . . . Why do Indians believe they are different? And why does the United States government treat them differently? . . .

American Indians are unique in the world in that they represent the only aboriginal peoples still practicing a form of self-government in the midst of a wholly new and modern civilization that has been transported to their land.

—from *The Nations Within*

Unit IV

Science

A. INDIANS OF NORTH DAKOTA AND THE GROWING OF CORN

Introductory Information

The Indians who lived in the North Dakota area grew beans, sunflowers, squash, potatoes and corn before the coming of the Europeans. Corn was one of the most cultivated plants. It could be dried and stored for long periods of time. Many varieties of corn were grown including colored, flint corn, yellow sweet and flour corn. The Mandan were known to be great farmers, often singing to their plants to improve productivity. Much of the life of the North Dakota Indian people centered around corn, a sacred gift of Mother Earth and nurtured by the rays of the sun. Refer to the centennial logo with the images of corn and the sun.

Curriculum Integration

This information can be integrated into your present science curriculum, perhaps in general science or biology.

Activities

On page 32 is information on the growing of corn by Indian people in North Dakota.

Do some or all of the following activities:

1. Have the students listen to the introductory information provided by the teacher.
2. Have the students read the information about North Dakota Indians and corn and discuss.
3. Have the students listen to a presentation by the teacher on the domestication of food plants.
4. Have students provide points to summarize what they've learned about domesticating food plants and about North Dakota Indians growing corn. The teacher may write the summary points on the board.
5. Have students copy the summary points identified.

Resources

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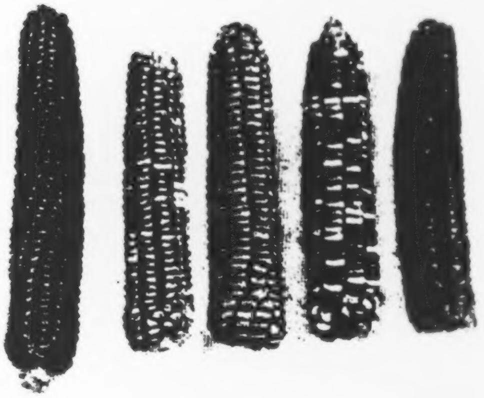
Wilson, Gilbert L. (as told by Buffalo Bird Woman). *Buffalo Bird Woman's Garden*. St. Paul: Minnesota Historical Society Press, 1974.
Wilson, Gilbert L. (as told by Buffalo Bird Woman). *Waheenee: An Indian Girl's Story*. Lincoln: University of Nebraska Press, 1982.

North Dakota Indians and the Planting of Corn



Plants domesticated by American Indians furnish almost half of the world's food supply. It takes centuries to domesticate plants to the point that they are a high yield of nourishing food. American Indians domesticated corn and potatoes and introduced the Europeans to these and more than eighty other domesticated food plants.

The Indians who lived in the North Dakota area grew beans, sunflowers, squash, potatoes and corn before the coming of the Europeans. In fact, they grew different varieties of food plants. The Mandans grew 13 varieties of corn.

The Mandan, Hidatsa, Arikara and Yanktonai Sioux were agricultural tribes and corn was a major crop. Corn was also an important aspect of ceremonies and spirituality and strongly influenced the lifestyle of the tribes.

Non-Indian settlers found that their varieties of corn from the east would not grow in the Dakota area. Oscar H. Will of the seed marketing business secured corn from the Indian people of North Dakota to develop seed to sell in the northern states.

The following is a description of corn planting from *Myths and Legends of the Sioux* by Marie McLaughlin:*

When corn is to be planted by the Indians, it is the work of the women folk to see to the sorting and cleaning of the best seed. It is also the women's work to see to the planting. (This was in olden times.)

After the best seed has been selected, the planter measures the corn, lays down a layer of hay, then a layer of corn. Over this corn they sprinkle warm water and cover it with another layer of hay, then bind hay about the bundle and hang it up in a spot where the warm rays of the sun can strike it.

While the corn is hanging in the sun, the ground is being prepared to receive it. Having finished the task of preparing the ground, the woman takes down her seed corn which has by this time sprouted. Then she proceeds to plant the corn.

Before she plants the first hill, she extends her hoe heavenwards and asks the Great Spirit to bless her work, that she may have a good yield. After her prayer she takes four kernels and plants one at the north, one at the south, one at the east and one at the west sides of the first hill. This is asking the Great Spirit to give summer rain and sunshine to bring forth a good crop.

---

*Marie McLaughlin was Sioux from the Minnesota area. She lived with her husband on the Devils Lake and Standing Rock Reservations.

Unit IV

Science

B. INDIANS OF NORTH DAKOTA AND THE USE OF TREES

Introductory Information

The Indians who lived in the North Dakota area used trees in many ways. They had to be scientists to figure out how to use them in the most efficient way. Trees, as well as other plant life, were considered sacred gifts because they were essential to survival. Trees carried the sustenance of life from Mother Earth. Refer to this idea from the centennial logo.

Curriculum Integration

This information can be integrated into your present science curriculum, perhaps in general science, physical science, physics or chemistry.

Activities

On page 34 is information about the use of trees by North Dakota Indians.

Do some or all of the following activities:

1. Have the students listen to a presentation by the teacher on the kinds of trees native to North Dakota.
2. Have the students read the information on use of trees by North Dakota Indians and discuss.
3. Have the students discuss the ways trees in North Dakota are used now. Include their importance to the environment.
4. Have the students write papers comparing the use of trees by Indian people of the past and the use of trees in North Dakota now.
5. Have the students visit a museum to view Indian items made from wood.

Resources

Mother Earth and Her Resources, science curriculum materials available from American Indian Science and Engineering Society, Suite 1220, 1310 College Ave., Boulder, CO 80302.

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Use of Trees by North Dakota Indians

Indians of North Dakota relied on trees for many things. They used parts of trees for medicine, food, dyes, shelter, tools, and, of course, they used wood for fire for warmth and cooking.

The Indian people experimented and found that certain types of wood and various parts of trees worked better for certain purposes. Some specific uses were:

Birchbark was used to make canoes and shelter.

Cottonwood poles were used for tipis.

Hide bullboats were made from hides stretched over a circular frame of willow saplings.

Oak was used to make the Red River carts used by the Chippewa and Metis.

Drums were made by stretching wet rawhide over a hoop made of ash wood.

Flutes were made of cedar.

Basswood fiber was used for tying.

Ash and cedar were used to make bows.

Baskets were made of bark of willow or boxelder on a frame of willow and/or oak wood.

Inner bark of the oak made black dye.

Other dyes were made from berries.

Juneberries, chokecherries, plums, buffalo berries, and currants were important as food.

Sugar was taken from the boxelder trees along the Cannonball River.

Juniper leaves were used for incense.

Poplar bark was chewed and put on cuts.

Tea from chokecherry bark was used for stomach cramps.

Buds of the poplar were boiled for a warm compress on sprains.

Boiled ash roots were used in a bath to strengthen limbs.

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Further Acknowledgments

Many individuals assisted in the preparation of this curriculum. North Dakotans living in the Washington, D.C., area worked closely with Sandra Fox in manuscript preparation. Harriett Skye, of the Standing Rock Reservation, assisted in research and contributed many photographs. Dennis R. Fox, of the Fort Berthold Reservation, contributed the sketches which illustrate the manuscript. Nancy J. Fox, of the Fort Berthold Reservation, did the word processing.

As the curriculum took shape, needs for additional resources became clear. Individuals who responded to the call for photographs, lists of names, recipes, stories, and other items included Dr. Angelita Felix, Fort Berthold Reservation; Kerry Hartman, White Shield School; Phillip Shortman, Standing Rock Head Start; Don Morgan, Fort Totten Agency Superintendent; Martina Kazena, Four Winds School; Ina Mikkelson, Ojibwa Indian School; Les LaFountain, Ojibwa Indian School; Dan Rylance, University of North Dakota; Dr. Janet Ahler, University of North Dakota; the North Dakota Indian Affairs Commission; and the North Dakota Council on the Arts.

Educators from the four North Dakota reservations reviewed several drafts of the manuscript, suggesting resources and teaching ideas. Gratitude for thoughtful reading of the manuscripts is extended to Viola LaFontaine, Turtle Mountain; Carol Davis, Turtle Mountain; Bernadine Young Bird, Fort Berthold; Karen Hartman, Fort Berthold; Pat Walking Eagle, Fort Totten; Donna Jetty, Fort Totten; Gaylene Yellow Fat, Standing Rock; Verlys Pearman, Standing Rock; and Joan Estes, Fort Berthold and the North Dakota Department of Public Instruction.

Integral to the curriculum project is the Native American Centennial Logo for North Dakota designed by Wallace "Butch" Thunderhawk, Jr., of Standing Rock, with ideas contributed by Catherine Fox Harmon, Fort Berthold; Pemina Yellow Bird, Fort Berthold; and Charles Gourneau, Turtle Mountain. The beauty of the logo is enhanced by the documentation prepared by Mary Louise Defender Wilson and James Fenelon of Standing Rock.

Other individuals worked to assure publication and distribution of the curriculum. The grant-writing skills of Dr. Leigh Jeanotte and Dr. Mary Harris, University of North Dakota, and of Clarence Bina, North Dakota Department of Public Instruction, helped to win the support of the North Dakota Centennial Commission, the Exxon Foundation, and the Mountain West Equity Center, of Ogden, Utah, for the project. The ongoing assistance of Dan Rylance, University of North Dakota Centennial Committee, and of Mary Louise Defender Wilson, North Dakota Centennial Commission, were invaluable in this process.

Funding for this project came from several sources. A match of $30,000 to funds raised by the sponsors was granted by the North Dakota Centennial Commission in the School Interpretation category. A grant of $10,000 from the Exxon Foundation and another of $3,000 from the Mountain West Equity Center were contributed by the North Dakota Department of Public Instruction along with $10,000 from other sources. The remaining $7,000 was contributed by the Center for Teaching and Learning and the University of North Dakota.

In the final stages of manuscript preparation, bibliographic work was completed at the Center for Teaching and Learning, University of North Dakota, by Dr. Janet Ahler, Dr. Mary Harris, Wallace Peck, and Audrey Pearson. Delivery of the curriculum to teachers before April 5, 1989, Native American Recognition Day, was assured by the involvement of the North Dakota Department of Public Instruction through the Teacher Centers at Bismarck/Mandan, Dickinson, Williston, Minot, Devils Lake, Grand Forks, Mayville, Fargo/West Fargo, Wahpeton, and Valley City.

About the Author

SANDRA J. FOX, a member of the Oglala Sioux tribe, grew up on the Fort Berthold Reservation and graduated from Mandaree High School in North Dakota. She earned a B.S. in English education at Dickinson State University and began her teaching career in Des Lacs, North Dakota, where she taught high school language arts and business and served as librarian. She later moved to Eagle Butte, South Dakota, as high school and junior high language arts and reading teacher, developing a reading program based on Native American literature. In 1971, she earned a M.Ed. in Secondary Education at the Pennsylvania State University and accepted a position as language arts specialist with the Bureau of Indian Affairs Education Resource Center in Albuquerque, New Mexico.

Dr. Fox completed an Ed.D. in Curriculum and Instruction at the Pennsylvania State Unviersity in 1976. Since then, she has served as Title I and Language Arts specialist with the Aberdeen Area Office of the Bureau of Indian Affairs; evaluation specialist with the Title IV Resource and Evaluation Center Two in Bismarck, North Dakota; remedial reading teacher in Eagle Butte, South Dakota; and Senior Associate and staff developer with ORBIS Associates of Washington, D.C. Dr. Fox has extensive consulting experience in bilingual and multicultural education, reading in the content areas, and use of the whole language approach. She recently accepted a position as Education Specialist for the Effective Schools Program with the Bureau of Indian Affairs, a position which frequently brings her back to her home state of North Dakota. Dr. Fox and her family live in the Washington, D.C., area.